

4805 C 23

A N
I N Q U I R Y
Into the
SHAPE, the BEAUTY, and STATURE
O F T H E
Person of CHRIST,
And of the
VIRGIN MARY.
Offered to the Consideration of the
late Converts to POPERY.

By *THOMAS LEWIS*, M. A.



L O N D O N ;

Printed for G. STRAHAN, in *Cornhill* ; R. GOSLING, in
Fleet-Street ; F. CLAY, and D. BROWNE, without *Tem-*
ple-Bar. MDCCXXXV.

(Price Two Shillings.)





T O T H E

Right Reverend Father in God

E D M U N D

Lord Bishop of LONDON.

May it please your Lordship,

THE Liberty I humbly
take in prefixing your
Lordship's Name to
this small Tract, is founded
upon that singular Goodness
and Humanity, which encour-

A 2

rage

rage the Lowest Attempts to
 serve the Cause of Religion,
 from the meanest of your Cler-
 gy. The Interest of Christi-
 anity has found a Faithful and
 Strenuous Advocate in your
 Lordship; and the Establish'd
 Church, and the Protestant
 Cause are exceedingly indebt-
 ed to your Lordship's Care and
 Vigilance in guarding this
 large Diocese against the se-
 cret and assiduous Applica-
 tion of *Romish* Emissaries, who
 are convinc'd, how impossible
 it is, that *Popery* should ever
 triumph over the *British* Li-
 berties, without corrupting the
 Principles,

(v)

Principles, and defacing the
Beauty of this Reformed
Church.

THAT God would preserve
to your Lordship a long Life
for the Defence and Ornament
of this Church and Nation, is
the Ardent Prayer of,

May it please your Lordship,

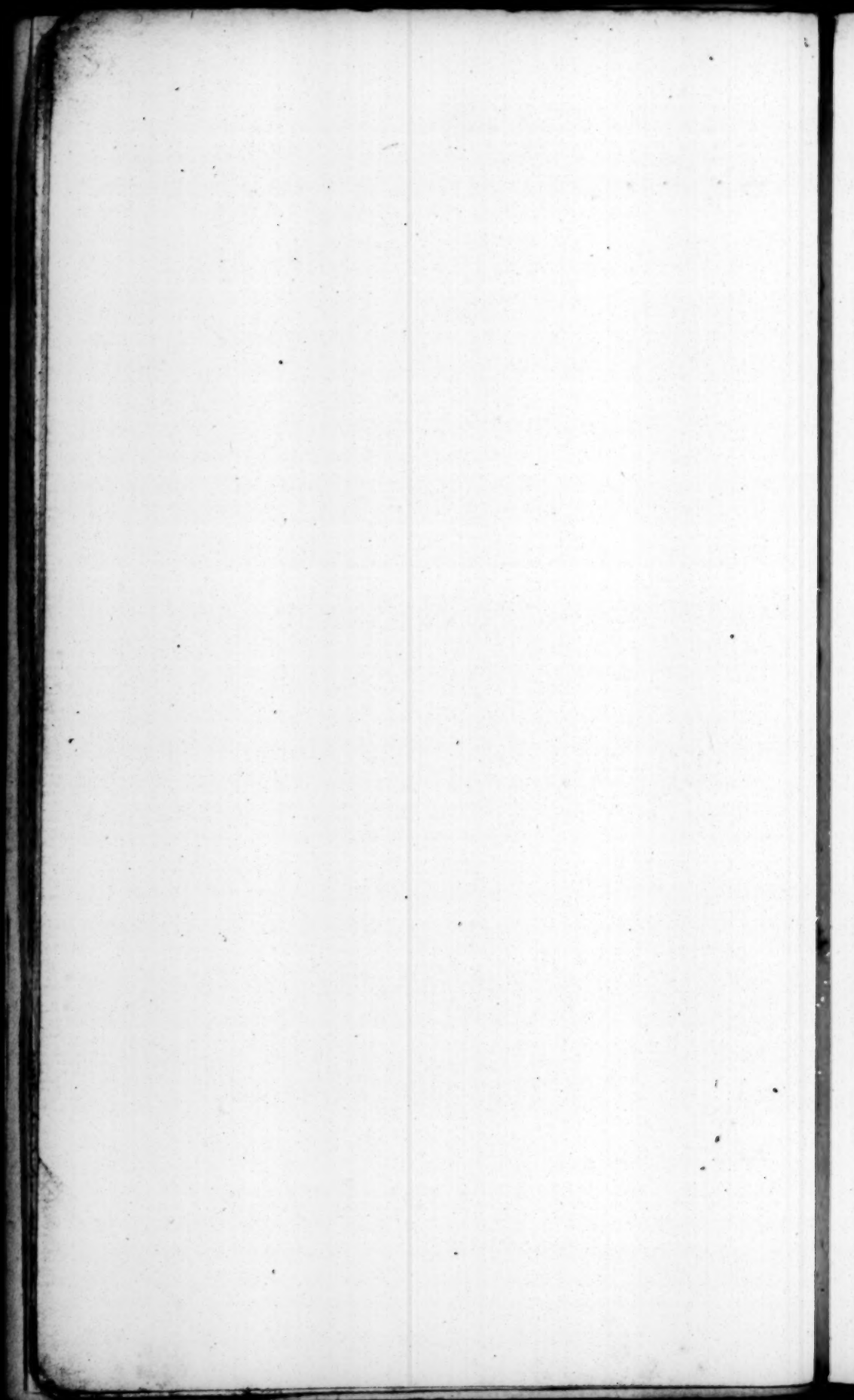
Your Lordship's

most dutiful and

most obedient Servant,

*Hampstead,
March 28, 1735.*

THO. LEWIS.





A N
I N Q U I R Y
Into the
SHAPE, the BEAUTY, and STATURE
O F T H E
Person of CHRIST,
And of the
VIRGIN MARY.

The FIRST PART.

UPON the Fall of Man was the *Messiah* promised ; and the old *Hebrews* were so well instructed by the Prophets, that they formed very just Notions of the Nature of his Office, and of the *Meanness of his Person*. **The Seed of the Woman was*

B

10

to bruise the Serpent's Head; the Redeemer was to be born of a Virgin, to assume the whole Human Nature, to be subject like other Men to all the Miseries and Distresses attending it, and at last by an opprobrious Death, to destroy the Power of the Devil, and by that means to accomplish the Salvation of the World. These in general were the Sentiments of the old *Jews*, but their Posterity (especially towards the End of their Republick) entertained quite different Conceptions of the *Messiah*,* expecting a mighty Monarch (like *Cyrus* or *Alexander*) and a Conqueror of Kingdoms, to deliver them from the Talons of the *Roman* Eagle, and extend their Empire over all the Nations of the Earth. † He is to rebuild the Temple, (say the modern *Jews*) to raise

* *Iesus Christus* secundum aspectum exteriorem nullam prætulit speciem talis Personæ qualem *Judæi Messiam* fore sibi persuaferunt—Nullum in ipso fuisse εἶδος ἀξίον τυραννίδος, non pectus elatum, scintillantes oculos, vultus Severitatem Majestatemque & Celsitatem animi ad alta adspirantis, gestu motuque Corporis expressam, & quæ similia hujus generis viderentur præstare posse vindicem Libertatis Publicæ & Heroem debellaturum Gentes Populosque; contra vero Dominus *Iesus* aspectu, motu, omni humilis, &c. Vitringa in *Elaïam*, cap. 53.

Crassi & Carnales *Judæi* finxerunt *Messiam* futurum Monarcham aliquem *Cyro* vel *Alexandro* Magno similem, qui armis Victoricibus totum terrarum Orbem edomiturus esset, & imperio suo subiecturus. Ludovici Capelli Notæ Criticæ in *Elaï.* 53.

† *Xeres Address to the Jews*, p. 24, and 94.

raise all our Ancestors from the Dead from *Abraham*, to be the Arbitrator of Differences between Pagan Kings, and to convert the World to our Religion. He is to treat his Subjects with the Female *Leviathan*, preserv'd in Salt by God from the Creation, to entertain them with *Behemoth*, which eats the Grass of a thousand Mountains in one Day, and with the Bird *Ziz*, which is so big, that one of her Eggs falling, destroyed and overwhelmed sixty Villages.

SUCH was to be the Power of the *Messiah*, and with regard to his Person,* his Form was to be Noble and Majestick, his Body framed by the most exact Proportion, his Stature tall and Princely, his Countenance charming and most lovely to his Friends, but dreadful and terrible to his Enemies, his Eyes engaging the Affection and Esteem of his Followers, but darting Fire and scattering Death and Confusion among all that oppose him : † They could not it seems dignify him sufficiently, without raising

B 2

sing

* *Confutation of the Hope of the Jews, 2d Part, by Dr. Allix. p. 14.*

† *Bibl. Orient. c. 5. p. 2390.*

sing his Stature to so Gigantick a Size, as to be able to stand with one Foot on Mount *Horeb*, and the other on Mount *Sinai*.

THE *Jews*, seduced with these great Expectations, were scandalized at the outward Appearance, the Humility and Meanness of our Saviour's Person, and rather than receive him as the *Messiah*, denied and perverted the Prophecies, which foretold that Christ was to appear without any Marks of Pomp and Grandeur, but in Circumstances low and forbidding, without any thing extraordinary or inviting either in his Person or Fortune. For this purpose, that famous Text in *Isaiah* (ever literally understood by the old *Hebrews*) was misapplied by *Abarbinel*; * *He shall grow up before him as a tender Plant, and as a Root out of a dry Ground, he hath no Form nor Comeliness, and when we shall see him, there is no Beauty that we should desire him.* The literal Sense, says he, of this Passage, describes a Man ill-shaped, deformed, melancholy, of a dejected Look and a weak Constitution, which cannot relate to the *Messiah*, because the wisest
Part

* *Abarbinel* in *Isai*. liii. ver. 2.

Part of *Christians* contend that the *Messiah* was exceeding handsome, lovely and agreeable. Observe the Advantage taken by a crafty *Jew*, who evades the force of a most remarkable Prophecy, on account of a fantastical Opinion embraced by Christians, concerning the Shape and Beauty of our Saviour's Person.

THE Writers of the Church have been commonly divided when they had occasion to speak upon this Subject. The Fathers of the first Centuries have been of contrary Sentiments, some ascribing the most extravagant Beauties and Accomplishments to the Body of Christ, others again degrading it to the lowest state of Ugliness and Deformity. The *Romish* Writers (some very few excepted) contend tenaciously for the outward Beauty of our Saviour's Body. This Opinion is likewise followed by many Learned among Protestants, but with quite different Effects. The *Popish* Clergy bind this Doctrine upon the Consciences of their Subjects, and raise a deal of Pageantry and Superstition upon it.

“ *There are few Christians (says Father
“ *Cal-*

* See his Dissertation before the Prophecy of Isaiah.

“ *Calmet*) who would not engage to prove
 “ by irresistible Arguments the Beauty of
 “ their Saviour, who would not feel some
 “ sort of Indignation to hear it doubted or
 “ disputed. The Pulpits resound the Prais-
 “ es of this God incarnate, the most beau-
 “ tiful of the Children of Men; Books of
 “ Piety and Devotion are full of them.”*
 It seems it is the highest Blasphemy to
 call it in question, to suspect that *The*
Queen of Angels (as they call her) should
 bring forth a Son with no Distinction of
 Beauty upon his Person, but upon a level
 with the meanest of his Subjects. Were
 this Doctrine received, what would become
 of those fine Statues and Paintings of the
 Virgin *Mary* and her Son, which are so
 beautifully drawn and carved on purpose
 to inspire a False and Enthusiastick Piety,
 and to promote Image-Worship and Ido-
 latri? The Mother represented like the
Cyprian Goddess, the Son like *Cupid*, with
 Features and Postures most unmanly and
 effeminate? Thus they express the Infancy
 of Christ: The *Virgin* in the most beauti-
 ful

* Yet (the same Father goes on) I cannot help confessing, that
 the Reasons and Arguments that are urged against the Beauty
 of Christ's Body, are at least as strong as those generally brought
 to assert it.

ful Figure, dressed in an embroider'd Robe (after the Custom of the East) sits upon a Chair of State gilt with Gold attended by an *Ethiopian*; the * *Infant* with golden Rays of Glory about his Head, upon a rich Mantle lies in her Lap; and *Joseph* in a Gown of Purple is seen upon his Knees, looking as if he was transported with the Charms and Loveliness of the Child's Body. Whereas (says *Chrysostom* †) they should rather have represented a poor narrow Cottage, a vile filthy Manger, || with an Ox and an Ass tied to it, much fitter for Beasts than Men; a Child cover'd with the worst of Rags, the Mother scarce having one Gown not worn for the Ornament of her

* *This Representation, one would think, was in some measure copied from what is said to have passed between Augustus Cæsar and the Sibylla Tiburtina. Circumfertur de Tiburtina Sibylla quæ, dubitante de Imperio Imperatore Augusto, evocata in Adyta Templi Palatini, quod nunc ARA COELI vocatur, Imperatorem oculos jussit in Cælum attollere, ubi ostendit Virginem in formâ singulari divinâ facie micantem, quæ ulnis continebat filium radiis Lucis coruscantem, qui in Globo Lunæ cum Matre suâ sedebat. Hunc, inquit istac contuens Sibylla, verum Deum verumque Hominem brevi sustinebit tellus, qui Mundi futurus Rex & Dominus, & hic solus inter homines colendus est & adorandus; Hic Puer major te est, hunc adora; Quibus commotus Cæsar in posterum non expetivit Titulum humani Dominii. Notæ in Librum cui Titulus Inaudita Curiositates, p. 353.*

† *Chrysost. in Matth. ii.*

|| *Athanas. de Nativ. Christi. This Father upon the same Place observes, that by this means the Ox knew his Owner, and the Ass his Master's Crib.*

her Body, but out of meer Necessity to cover her. “ Hadst ‡thou (says the pious St. *Anselm*) made thy Entrance into thy own World with all the Pomp and State of Earthly Princes, yet even thus the Condescension had been amazing : but when thou wert born, there was no room for thee in the Inn, no Bed or Cradle of State, but a Manger and a Stable only. Learn what an Estimate you ought to make of painted Roofs and curious Hangings, when the King of Kings despised those Vanities, and rather chose to grace the Matrices of the Poor, preferred a Truss of Straw and a Cratch in common with Beasts, before your Down and all your Silks and Velvets.”

THE Nativity of *Christ* under these mean Circumstances is no way agreeable to the Pomp and Magnificence assumed by the *Romish* Church ; who, the more effectually to promote the Interest of Idolatry, represents the Birth of the *Messiah* as of the Son of the greatest Monarch, and gives a Character of his Mother, as if she were more than Mortal, as if all the Elements

and

‡ *Anselm's Meditations, chap. 4. published by Stanhope.*

and the whole Creation paid Homage to her, and attended upon her at the time of her Delivery. " Upon the Day of the
 " Nativity, (says a good * Catholick) the
 " Sun burnisht his Face, the better to illust-
 " trate the World, and to appear gracious
 " in her sight, who carried in her Breast a
 " Fire purer and clearer than his own
 " Rays. The Earth put on her freshest
 " Green, and the Flowers spread their
 " dainty Leaves, and made a sweet Ex-
 " change of Odours with her, yet hung
 " their Heads to see themselves both in
 " Colour and Scent so far surprass'd. The
 " Trees advanc'd their curled Heads,
 " and compos'd their Looks within the
 " Crystal Streams who seemed to dance
 " after their own Murmur. Amongst the
 " Beasts, their King laid by his Fierceness,
 " and not one of his Subjects was found
 " savage or polluted that Day. Then was
 " the Proverb cross'd, for the Worm be-
 " ing trod on would not turn again, lest
 " she should prove unlike her meekest Mis-
 " tress. In the very Bowels of the Earth,
 C " the

* See the *Life of the Virgin Mary*, written by Anthony Stafford, p. 14.

“ the Minerals and the Stones more pre-
 “ cious, assumed their quicker Sparks, as
 “ Emblems of *her Splendor*. The Ocean
 “ had not a Wrinkle in his Face, thou-
 “ sands of *Halcyons* hover’d o’er his Head,
 “ and his *Tritons* blew so loud, that their
 “ Notes sounded the very bottom of the
 “ Deep. Within his vast Dominion was
 “ no Discord that day ; for the greater
 “ of the Fish forsook their Prey, and the
 “ smaller swam in that Security, that the
 “ Sprat bearded the Dolphin, and play’d
 “ with the Nose of the over-grown Whale.
 “ The Birds sung their choicest Aires, the
 “ Fowls flew nearer the Earth to salute her,
 “ and their tow’ring Lord the Eagle
 “ brought his young ones to try their Eyes
 “ at this new-born Light. The Air it self
 “ was like her, gentle, and being invisible,
 “ came to steal a Kiss from her Cherry
 “ Lips, soft and smooth as were his own.
 “ The Winds (conceiving their Silence
 “ would best please) kept themselves with-
 “ in their Dens, only *Zephyrus* was let
 “ loose to fan the Pink and Violet, and
 “ play the wanton with the Rose.” It
 would be endless to collect from these sort
 of

of Writers what they have said upon this Subject ; for the same delicate strain of Rhapsody and sublime Nonsense, runs through most of the Books of Piety and Devotion in use among the present Voraries of this corrupt Church.

* *THE Cameronians* (a Race of Men among the *Scots* the most averse in the World to Popery and Image-Worship) find a strange Delight in the Contemplation of our *Saviour's Beauty*. They imagine that the Description of the *Spouse* in the *Canticles* is literally to be understood of the Person of *Christ*. † *My Beloved is white and ruddy, the chiefest among ten thousand ; his Head is as the most fine Gold, his Locks are bushy and black as a Raven. His Eyes are as the Eyes of Doves by the Rivers of Waters, washed with Milk and fitly set. His Cheeks are as a Bed of Spices, as sweet Flowers, his Lips like Lillies dropping sweet smelling Myrrh. His*
C 2 *Hands*

* See Rutherford's *Sermons throughout*, &c.

† Solomon's Song, chap. v. ver. 10, 11, 12, &c. The Contents before this Chapter in our Bibles, call these Verses, a Description of Christ by his Graces.

Hands are as Gold Rings set with the Beryl, his Belly is as bright Ivory overlaid with Sapphires. His Legs are as Pillars of Marble set upon Sockets of fine Gold, his Countenance is as Lebanon, excellent as the Cedars. His Mouth is most sweet, yea he is altogether lovely. Transported with these Mystical Representations, these *Devotionists* fall into unaccountable Raptures; they impatiently desire to *throw themselves into his Embraces, to kiss his sweet-Lips, to press him close, to lean, to roll upon him and have their fill of Love.* So fatal have been the Effects of this Doctrine of our *Saviour's Beauty*, that with the *Papists* it produced Idolatry and Superstition, and with these *Sectarists* it turn'd into Wantonness, Madness and Enthusiasm!

A DECENT Inquiry therefore into this Subject can be no Degradation to the Dignity of our Saviour's divine Person; for the Fundamentals of Religion in no manner depend upon the Figure and Complexion of the *Messiah*. The whole Human Nature belongs equally to a short Person

son as to one ever so tall, to the most un-
handsome as well as to the most beautiful ;
so that the Benefits of our Redemption
have no concern with the Form, or Shape,
or Stature of our Redeemer. The Benefi-
cent Father of Mankind knows no respect
of Persons, the most Lovely and the most
Ungraceful are his Creatures and Favourites
alike ; otherwise, in how deplorable a State
are those who labour under the Misfortune
of Natural or Accidental Deformities, if
the Lord of the Universe reserv'd the spe-
cial Marks of his Esteem and Favour for the
most beautiful Part of his Creation ? These
are Distinctions that relate only to this *lower*
World ; and this is so far from being the
Case between the Almighty and his poor
Creatures, that the *Lame*, the *Maimed*, the
Halt, the *Blind* will be admitted into his
Kingdom, when the Handsome and the
Fine-shaped, who valued themselves upon
their Bodily Accomplishments, upon being
without Spot, or Wrinkle, or Distortion,
will be shut out.

WHATEVER Difference of Opinion
there may be, concerning that wherein con-
sists

sists the Beauty of a Man's Person, yet there is a kind of general Taste among all Nations that decide this Matter : This, however, is a certain *Je-ne-sçai-quoi* which is hard to be explained. Some admire a black Complexion, others a swarthy, some love an Olive Colour, others a White ; a large Nose is in some places esteemed beautiful, an Aquiline in others has the preference, even the short and flat Nose has its Beauty ; Black Eyes are thought graceful, so are Grey : but I think it is universally agreed, that a Man of a proper Height, of a proportionable Bulk, a Majestick Air and obliging Look, who has a quick Eye, a well-shaped Mouth, a fine and delicate Complexion, a Gait and Motion easy and free, and is of a strong and active Constitution, will always be accounted a handsome Personage in all Nations. On the contrary, a Man of an ill deformed Shape, of a Size less than common, of a mean, melancholy, gloomy Aspect, a forbidding Countenance, of an unsteady Gait, whose Limbs bear no Proportion ; a Man under this unfortunate Appearance, can never captivate the Eyes, or pass for Handsome in any Part of the World.

But

But without having all these Defects, or all those Accomplishments, one may observe a certain Mean between Beauty and Deformity, in which the greatest part of Mankind are found; who, without pretending to be handsome, would be highly affronted if you was to upbraid them with being ugly or disagreeable.

THOSE who contend zealously for the *Beauty* of our Saviour's Body, imagine they can never give him *Beauty* enough. Every thing, it seems, that could contribute to the Gracefulness of a Person must necessarily concur in the Conception of the *Messiah*. The Excesses of the Father or Mother's Inconveniencies in the time of Breeding, or Delivery, the force of a disorder'd Fancy, have a great Influence upon the Shape, the Temper and Constitution of the Child. But *Jesus Christ*, say the Papists, was born of a Virgin Mother very pure and very wise: She had no Irregularity of Imagination, none of the common Ailments that attend being with Child and Lying-in, no Disorder in Management and Conduct. The Body of our Saviour must have been the most perfect
Work,

Work, subject to no Pains or Diseases brought upon other Men by Infirmities of Nature, and a thousand unforeseen Accidents, being born of a most immaculate Virgin by the Operation of the Holy Ghost. The Virgin *Mary* is the great Idol of the *Papists*, she is never mentioned without *Hail Mary, Mother of God, Queen of Heaven, Empress of Seraphims, and Lady of the Universe*. Her Votaries, like the old **Collyridians*, worship her with † divine Honours, and make her more than mortal in all the Actions of her Life, whereas she is very sparingly mentioned by the Holy Writers, they tell us nothing of her Parents, not so much as their Names ‡, she was a poor discon-

* Hereticks that invok'd the Holy Virgin; they appeared in the fourth Age.

† O sacred Virgin Mary, Mother of God, Queen of Angels, Empress of the Saints, Refuge of Sinners, and my special Patroness and Advocate, unto thy Custody I commit and recommend my self with all the Powers, Passions and Motions of my Body and Mind, and all living and dead, but especially those whom I should or would pray for: Humbly intreating thee thro' thy all Mercies and Merits, thy Privileges and Power, and by whatever is dearest unto thee, that we may be admitted to be thy Children, Servants and Devotees, that we may be protected, directed, assisted and comforted by thee, and that by thee we may be presented to God the Father who created us, to God thy Son who redeemed us, to God the Holy Ghost who sanctified us, &c. Contemplations on the Life of Holy Mary, p. 101.

‡ Unless Heli mentioned in Luke iii. 23. be the same as Joakim, supposed to be her Father by the Latin Church.

disconsolate Widow after the Death of her Son, and maintained by Charity, very few Circumstances of her Life are related, and of her Death nothing at all. She was certainly in general a pious and good Person, but not *without Sin**. To exempt her from the natural Infirmities of her Sex, is to make her more than a Woman, and destroys a Fundamental Article of our Faith, that a *Woman* was the Mother of *Christ*.
 “ If the Virgin (says a learned † Writer)
 “ were truly the Mother of Christ, as she
 “ certainly was, then there is no reason
 “ to deny her in respect of him, whatso-
 “ ever is given to other Mothers in rela-
 “ tion to the Fruit of their Womb. ‡ The
 “ Body

* *The Design of the Virgin Mary and her Relations was to take Christ up from preaching, with which Intention and Impertunity they follow him from Place to Place. Here is an Evidence of the Virgin Mary's Sinfulness as well as other Women's, if going about to stop Christ's Ministry were a Sin, as certainly it was; and therefore he gives so smart an Answer, Who is my Mother? Lightfoot Harmony, Fol. Edit. p. 29.*

Sit in Honore Maria; Pater & Filius & Spiritus Sanctus adorentur. Mariam nemo adoret, Deo debetur hoc Mysterium. Carnem induit Deus ex Sanctâ Virgine, non tamen ut adoretur Virgo, neque ut Deum hanc efficeret Christus. *Epiphanius contra Collyrid. Hæres. 79.*

† *Pearson on the Creed, Article the 4th.*

Tantum ad Nativitatem, Carnis ex se dedit, quantum ex se foemina edendorum Corporum susceptis Originibus impendunt. *St. Hilar. de Trinitate.*

‡ *Pearson on the Creed, Article the 3d.*

“ Body of Christ (says the same Author)
 “ was really and truly humane, was also
 “ frail and mortal, as being accompanied
 “ with all those natural Properties which
 “ necessarily flow from the Condition of
 “ a frail and mortal Body *. *He took upon*
 “ *him the Form of a Servant, and was*
 “ *made in the Likeness of Men. It beko-*
 “ *ved him in all things to be made like*
 “ *unto his Brethren, to make Reconcilia-*
 “ *tion for the Sins of the People.”*

THERE is only one Text of Scripture
 that can reasonably be alledged by the Ad-
 vocates for the *Beauty* of Christ. † *Thou*
art fairer than the Children of Men, Grace
is poured into thy Lips, therefore God hath
blesſed thee for ever. This Paſſage has al-
 ways been applied to the *Meſſiah*, and
 from it has been inferred, that our Saviour
 had the moſt handsome Perſon in the whole
 Crea-

Chriſtus Infans in Cunis vagiit ſicut et lac verè ſuxit, ſaſciis
 more cæterorum hominum naſcentium obligatus ; habuit
 corpus puerile & poſtea virile, finitum ſuis organiſis partibus,
 ac proindè loco circumſcriptum, quas qualitates veri Corpo-
 ris eſſentiales nunquam abjecit neque abjiciet. Corpus fuit
 uſque ad mortem ipſam obnoxium humanis infirmitatibus.
Langii Florileg. in Chriſti Nativit.

* *Heb. ii. 17. Philip. ii. 6, 7.*

† *Pſal. xlv. 2.*

Creation. The Modern *Papists* will by no means give up this Prediction, they understand it literally, and raise a gaudy Superstructure of Foppery and Fantastry upon it. And yet most of the ancient Fathers of the Church that I could consult, give it a Mystical and Figurative Interpretation, as relating to the Beauty of Christ according to his Divinity. * *St. Cyril of Alexandria* maintain's, that the Beauty ascrib'd to the *Messiah* in the *Psalms*, is to be understood of the *Beauty of the Mind*, and that he appeared in a Form that had nothing of outward Gracefulness to recommend him. *He was fairer than the Children of Men.*

“ This Passage, says he, most certainly
 “ ought to be understood of the Beauty of
 “ his Nature and the Glory of his Divinity ;
 “ for no Man can with any Reason assert,
 “ that *Jesus Christ* was in the least fair or
 “ glorious in his human Body, or any
 “ ways valued himself upon the Charms
 “ or Graces of his Person : for the great
 “ Mystery of his Incarnation consists in
 “ Humility and Abjection, as *Isaiah* writes,
 “ † *He hath no Form nor Comeliness,*

D 2

“ and

* *Cyrl Alexand.* lib. 1. *Glaphyr.* in *Exod.*

† *Isai.* liii. 2.

“ and when we shall see him there is no
 “ Beauty that we shall desire him. The
 “ Son of God designedly chose to appear in
 “ a Shape or Form without Beauty, to let us
 “ understand that the Flesh when compared
 “ to the Godhead is nothing.” * *Eusebius*
 of *Cæsarea* explaining this Verse of the
Psalmist, is of the same Opinion: He ex-
 pressly says, that we ought not to under-
 stand the Words, of the outward Beauty of
 Christ’s Body, but of his Exemption from
 the Guilt of Sin; and by this Interpretation
 the Prophet *Isaiah* does not contradict the
Psalmist, when he speaks of the Unhand-
 someness of our Saviour’s Person. † *St.*
Basil agrees, that this *Beauty* which the
Psalmist attributes to the Person of Christ,
 did not consist in the outward Symmetry of
 his Body, in the just Proportion of his Limbs,
 or in the Delicacy of his Complexion, but
 in the Excellency of his divine Nature.
 ‡ *Tertullian*, || *St. Ambrose*, †† *Isidore* of
Pelusium, the Author of a Comment on
 the

* *Euseb. Cæsar.* in *Psal.* xlv.

† *Basil* in *Isai.* v.

‡ *Tertull.* lib. iii. contra *Marcion.* chap. xvii.

|| *Ep.* 1. *Clas.* *Ep.* 29. ad *Irenæum.*

†† *Isidor.* *Pelus.* lib. *Ep.* 130.

the *Psalms* printed in * *St. Jerome's* Name; and many others explain the Passage in a figurative Sense, and apply it to the † *Beauty of Christ according to his Divinity*. This Text therefore being mystically understood by so many and ancient Expositors, can be of little Evidence to prove the *outward Beauty* of our Saviour's Person.

MANY of the ancient Fathers, who eminently served the Interest of Christianity, express themselves strenuously in Defence of our Saviour's Beauty. † *St. Jerome* declares, that the shining Brightness of his holy Face, and the Majesty of his Divinity, which gave a Lustre to his human Nature, at the
first

* *Jerom. in Psal. xlv. See Dr. Hammond on the xlv. Psalm.*

† *Speciosus forma præ Filiis Hominum, &c.* Ad Divinitatem verius quam ad Humanitatem retulerunt Ecclesiæ Patres, aut certè non Corporis sed Animæ Pulcritudinem intelligi voluerunt; eò majorem augustioremque, quod nihil illi adesset externi adjumenti ad venustatem. *Jacob. Serry Doctor. Sorbon. Exercitationes Historicæ, &c. de Christo. p. 317.*

Cum in *Isaia* legatur, *Vidimus eum et non habebat Speciem*, quæri potest cur super genus Hominum pulcher describatur? Non quia Forma ejus decore lactei Coloris eluxit, aut flavo Crine lampavit, aut insigni Staturâ præeminuit, sed veraciter humano genere pulchrior fuit, quia Peccata non habebat. Illud enim rectè speciosum dicitur quod gratiâ mundissimæ Puritatis ornatur. *Cassiodor. in Psal. xlv.*

† Certè Fulgor ipse et Majestas Divinitatis occultæ, quæ etiam in humanâ Specie relucebat, ex primo ad se videntes trahere poterat Aspectu. *Hieron. in Matt. ix.*

first sight of this God incarnate, engaged the Affections of those who had the Happiness to behold him ? “ One might see in “ his Eyes (says the same Writer in another “ * Place) a certain heavenly Brightness, “ and the divine Majesty gave a ravishing “ Glory to his Countenance.” † Then he inquires, by way of consequence, *How otherwise could he have attracted the Apostles with so much ease to follow him? How could he have confounded those that came to apprehend him in the Garden of Olives, if he had not had something extraordinary in his Person ?*

‡ St. Chrysostome relates, that the Eyes of the People were nailed as it were to the Person of our Redeemer in the most earnest manner, and that they were never weary in seeing and admiring him. He was a most graceful Person, and it was impossible to behold him without Love and Wonder. In explaining the Prediction of *Isaiab*,
He

* In *Matt.* xxi. 12, 13.

† *Epistol.* ad Principiam.

‡ *Chrysost.* in *Psal.* xlv. & in *Isai.* xliii. in *Matt.* viii. Homil. 28.

He hath no Form nor Comeliness ; take care, says he, “ how you misapply the “ meaning of this Passage, as if any Deformity of Shape or Body were intended by “ it. God forbid we should understand it “ in that Construction, it signifies no more “ than the Contempt he expressed for all “ that the World accounts valuable, and “ the mean Condition in which he was “ pleased to appear.” St. * *Bernard* does by no means question but that the Person of Christ was divinely beautiful. “ The “ People were attracted to this Holy Saviour in every Place where he preached, by “ the surprising Charms of the several Graces which shined in him, by the Sweetness of his Discourse and the surprising “ Lustre of his Beauty”. † St. *Basil* observes, that the divine Majesty of the Child *Jesus* appeared manifestly to the Wise-men both in the Manger and the Cradle, that it shone as it were through a transparent Glass, and might easily be perceived by those who had the Eyes and the Heart pure.

FA-

* Serm. 1. In Festo omnium Sanctorum. Adhærebant ei Affatu pariter & Aspectu delectati, cujus nimirum Vox suavis & Facies decora, &c.

† *Basil* de human. Christi gener. ad finem.

FATHER *Calmet* (a Writer of excellent Learning and great Judgment) has a short *Dissertation* prefix'd to his Comment on *Isaiah*, concerning the Beauty of Christ's Body : He believes he was a very handsome Person, and, to confirm it, he introduces the Opinion of two Authors whose Writings I cannot find ; and therefore (to give all advantage to this side of the Question) I shall translate the Paragraphs out of *French*, and offer them to the Reader's Judgment in his own Words. *Aelrede*, says he, Abbot of *Reverby* in the Diocese of *York* in *England*, who lived in the twelfth Age, delivers the Opinion of those Times concerning the Form of Christ's Body : " When *Jesus*
 " was about twelve Years old, being with
 " *Joseph* and the Holy Virgin at *Jerusalem*
 " (the Men being separated from the
 " Women, that all might keep themselves
 " in convenient Purity, assist at the Holy
 " Ceremonies, and partake of the Sacrifices)
 " the Child went sometimes into one
 " Company, and sometimes into another,
 " being not yet obliged to observe the Rigour of the Law or Customs of his Nation, by reason of his Age. His lovely
 " Beauty

“ Beauty and graceful Air charm’d and en-
 “ gaged the Affections of all that saw him,
 “ and happy was he that could obtain the
 “ favour of his Company. When he was
 “ with the Men, his Mother thought he
 “ was with *Joseph*; and again, *Joseph*
 “ thought he was with *Mary*, when he was
 “ not with him. This was the reason they
 “ did not perceive his Absence in their re-
 “ turn till after the first Day of their Jour-
 “ ney. * I believe such a Perfection of Cœ-
 “ lestial Grace shone in that most beautiful
 “ Countenance, that it drew the Respect,
 “ raised the Attention, and excited the Af-
 “ fections of all towards him. Observe, I
 “ beseech you, how he is hal’d, how he
 “ is catch’d at. The old Men kiss him,
 “ the Young embrace him, the Boys obey
 “ him.”

THE second Evidence is † St. *Laurence*
Justinian, Patriarch of *Venice*, who flou-
 E rish’d

* Credo in illo speciosissimo Vultu tantam Gratiae cœlestis
 Elegantiam refulxisse, ut omnium in se converteret Respectum,
 Auditum erigeret, excitaret Affectum : Cerne, quæso, quem-
 admodum a singulis rapitur, a singulis trahitur ! Senes oscul-
 tantur, amplectantur Juvenes, Pueri obsequuntur. *Aelred.*
 Serm. seu Tract. de *Jesu* duoden. Dominica infra Octav.
Epiph.

† *Laurenti Justinian.* Tract. de Casto Connubio.

rish'd in the fifteenth Age. *Who was more beautiful than He? Who more modest? Who more wise? He was Upright in his Manners, Grave in his Gait, Eloquent in his Discourse, Circumspect in his Words, severe in his Corrections, Persuasive in his Exhortations, in his Conversation agreeable, venerable in all his Conduct; His Face was full of Goodness and Modesty, his Humility and Meekness made him amiable to all the World. His Lips were like Lillies from which dropped Milk and Honey, and revealed the Ways to eternal Life, his Mouth discover'd whatever was concealed in the Bottom of his Heart. He comforted the Afflicted, He supported the Weak, He raised the Dead, He instructed the Unbelieving, He won the Affection and Esteem of all that approach'd him. Who would not be pierc'd through with Love, had he the Happiness to see the Word made Flesh upon the Earth, the Wisdom incarnate, the only Son of the Father, conversing with Sinners? Though this Author, says Calmet, insists principally upon the Heart and Mind of our Saviour, yet he gives Evidence enough, that he thought Christ to be the handsomest of the*

the

the Sons of Men. In short, as he goes on, the Practice of all Churches which endeavour to print and represent him with all imaginable Beauty, seem to prove, that it is an universal Opinion derived from the Tradition of Antiquity, like other Relations of the same nature, whose Original cannot be traced. The Sentiments of these two Writers must be founded upon the Authority of the Fathers abovementioned, and therefore can be no additional Evidence in this case. What they have added about the Beauty of Christ, and the strange and surprising Effects of it, is asserted without Proof, and calculated only to raise the Passions of their Audience, to dilate the Soul into Raptures, and throw it into strong Fits of Transport and Contemplation.

* *St. Thomas*, as they call him, reasons very singularly upon the Subject of Christ's Beauty. " Christ, says he, upon his Incarnation, assumed the common Inconveniences of human Nature, insomuch that he made himself subject to suffer Hunger, Thirst, Fatigues, the Necessity

E 2

" of

* *Thom.* 3 Parte, Qu. 14. Art. 4.

“ of sleeping ; but he did not take upon
 “ him the Infirmities of private Men, such
 “ as being lame, blind, sick or deformed.
 “ If it be said, that he submitted to these
 “ out of Humility or Mortification, and to
 “ satisfy the Justice of his Father, and by
 “ his Example to make us despise the Beauty
 “ of the Body, as by his Poverty he taught
 “ us to disesteem the Grandeur and Glory
 “ and Riches of the World ; it might be
 “ argued by the same Reason, that he should
 “ also have taken our Diseases, our Weak-
 “ nesses and private Disorders of Body,
 “ which is absurd and ridiculous.”

I MUST beg leave to dissent from this
Schoolman, tho’ his Opinion be followed
 by many sober *Protestants*. Nor can I
 think it a Diminution to the Honour of
 our Saviour’s Person, to say, that he was
 liable to Pain, and the natural Disorders of
 a human Body, in common with the rest of
 Mankind*. He partook in all things of
 the human Nature except Sin : The Dis-
 eases

* Mortale sibi Corpus assumpsit haud inane Phantasma, sed
 tam obnoxium Infirmis quam sunt humana nostra.
Rigaltius de Pulchritudine Christi.

eases that are the Consequences of Vice and Intemperance he could not suffer, for he could not be guilty of the Cause. But he might have had the Head-Ach, the Small-Pox or other Distempers incident to Children as soon as born, tho' not mentioned by the Evangelists, as Circumstances of no moment, and for which he could suffer no Reflection or Contempt. When his Soul was *exceeding sorrowful even unto Death*, and when he lay under that dreadful Agony, *as to sweat Drops of Blood*; the whole Frame of his Body must have been in strong Convulsions, he must have felt great Pain at his Heart and Stomach, he was fainting and dying away, which is attended with Qualms and Sickness almost insupportable. It is the Doctrine of * our Church, that *he did hunger and thirst, eat and drink, sleep and wake, he wept, and sorrowed, and suffer'd Death*; what other thing did he else declare, but only this, that he was perfect Man as we are? Christ (says our fifteenth Article) in the Truth of our Nature was made like unto us *in all Things*, Sin only except. *He humbled himself* (says the

* The Book of Homilies. Sermon on the Nativity.

the * Paraphrast) *from the Condition of being Lord of all, to that of a Subject, and ordinary Man; thus low was he by his Incarnation, in all the Nature, the outward Deportment and Guise of a Man. † He had the same Nature that all Men are of, consisting of a reasonable Soul and human Flesh, with all the Faculties, Members and Qualities, that are proper and essential to either of them singly, or to both as united together; as likewise, with all the Infirmities incident to Mankind in general, the whole Nature of Man being as fully in him, as it was in the first Man Adam.*

THE *Person of Christ*, say the Advocates on this side, must have been something graceful, else the *Woman* that was cured of the *Flux of Blood*, would not have erected his Statue before the Door of her House at ‡ *Cæsarea Philippi*, as a Testimony of her Gratitude. Had the Body and Aspect of her Saviour been disagrecable or unhand-
some,

* Hammond's *Paraphrase* on Philip. ii. 7, 8.

† Beveridge's *Catechism*, Artic. *Who was conceived*, &c.

‡ *Why this at Cæsarea Philippi? Whereas this Occurrence of the Woman's healing by the Touch of the Hem of his Garment, was in Capernaum. Lightfoot's Harmony*, Fol. Edit. p. 302.

some, instead of doing Honour by this Action to her Benefactor, she would have exposed him to the Derision and Scorn of his Enemies. This Story is thus related by * *Eusebius*; “ At this Woman’s House are
 “ to be seen, the illustrious Monuments of
 “ our Saviour’s Beneficence towards her;
 “ for near the Gate of her House, it is said,
 “ stands upon a Pillar of Stone, the Effi-
 “ gies of a Woman in Brass kneeling on
 “ her Knees, and stretching forth her Hands
 “ forward in the Form of a Suppliant:
 “ On the other side opposite to it, stood
 “ another Image of a Man made of the
 “ same Metal, standing upright, decently
 “ dressed in a short Vesture, and stretching
 “ forth his Hands towards the Woman, which
 “ Statues continued till my Time. At whose
 “ Feet, upon the Base of the Pillar, ’tis said,
 “ springs up a strange Herb, which grows
 “ up to the Skirt of his brazen Doublet,
 “ and is a present Remedy to remove
 “ all sorts of Diseases: They say, that this
 “ Statue represented our Saviour. Nor need
 “ it

* *Euseb. Eccles. Hist. lib. 7. cap. 18. Mulier illa quæ Sanguinis profluvio laborabat ab eo Sanitati restituta, ipsius Imaginem, veluti acceptum Beneficium referens, exsculpsit. Damascen. in Vitâ Stephani.*

“ it seem a Wonder that the ancient Gen-
 “ tiles, who received Benefits from our Sa-
 “ viour, did these things; since that we
 “ have seen the Pictures of his Apostles,
 “ *Peter* and *Paul*, and of *Christ* himself,
 “ drawn in Colours and preserved till
 “ our Days.”

ANOTHER Citation is produced from
 the same Historian, in vindication of Christ's
 Beauty. * *Eusebius* writing to the Empress
Constantia, who desired him to send her
 an Image of Christ; returns this Answer :
 “ Because you have written for me to
 “ send you the Image of Christ, I would
 “ gladly know what Image you are en-
 “ quiring for ? Whether it be that true and
 “ unchangeable Nature, bearing the Cha-
 “ racter and Similitude of the Person of
 “ the Father, or it be the Image of the
 “ Shape of a Servant which Christ took
 “ upon him for our sakes ? As concern-
 “ ing his divine Nature, I hope you are
 “ not solicitous about the Image of that,
 “ being sufficiently instructed, that no Man
 “ knoweth the Father except the Son, and
 “ no

* See Willet's Synopsis Papismi, p. 459.

“ no Man knoweth the Son except the
 “ Father. But if you desire the Similitude
 “ of Man’s Nature, wherewith he cloathed
 “ himself for our sakes ; understand, that
 “ the Splendor and shining Brightness of
 “ his Glory cannot be represented with
 “ dead Colours and shadowed Pictures, for
 “ even his Disciples on the Mountain were
 “ not able to abide the *Brightness of his*
 “ *shining Face* ; how much less are we able
 “ to endure the celestial Splendor of his
 “ glorified Body ?”

OF the same force is the Evidence dedu-
 ced from the Picture of *Christ*, that was set up
 by *Alexander Severus* among his false Dei-
 ties and great Heroes. “ This Emperor, says
 “ * *Lampridius*, had in his private Ora-
 “ tory, within his Court, the Images of the
 “ several Deified Emperors of the best Note,
 “ and of the greatest Virtue, together with
 “ which he had the Images of other pi-
 “ ous Men, whom he respected as Gods ;
 “ and among the rest, were *Apollonius*
 “ *Tyaneus*, *Christ*, *Abraham*, *Orpheus*, as
 “ likewise the Images of his own Ancestors.

F

“ Hither

* *Lampridius in Alexandro.*

“ Hither in the Morning early, if he had
 “ leisure, he retired to perform his Devo-
 “ tions.”

* *Theophylact* speaks of a Christian Woman, of the Sect of the † *Carpocratians*, who preserved the Image of *Christ*, with those of *Homer* and *Pythagoras* ; she shew'd it publickly abroad, and caused it to be adored.

‡ Mr. *Gregory*, a learned Writer of our own Nation, takes notice of a Jewel or Medal, that represents the Image of our Saviour in his younger Days, with this Inscription, I. K. Θ. signifying, *Iesus Xpi* Θ. Θ., preserved at this time in the Archives of the *French* King. But these Citations taking no notice of our Saviour's Beauty, can
 be

* *Theophylact* in *Lucam*. Habent *Carpocratiani* depictas Coloribus Imagines, quidam etiam aureas aut argenteas, vel ex aliâ Materiâ factas, quas esse Jesu Effigies affirmant, eas denique a Pontio Pilato ad Christi similitudinem effictas quo tempore inter Homines degebat : sed ejusmodi Imagines occultas habent nec non & Philosophorum quorundam, ut *Pythagora*, *Platonis*, *Aristotelis*, aliorumque quibus eas quas dixi Christi Effigies miscent & erectas simul, omnes adorant, ad easque Gentilium ritus instituunt. *Epiphan.* lib. 1. de Hæresi *Carpocratianorum*.

† Hereticks that maintain'd that *Christ* was a mere Man, the Son of *Joseph*.

‡ *Gregory's Works*, p. 150.

be no Testimony in this Place. “ No Picture, (says * *Calmet*) Statues, nor even Medals, decide either in favour of the Beauty or Deformity of *Jesus Christ* : There are no ancient Pictures, no authentic Descriptions, no certain Monuments which have preserved to us the *Figure* and *Shape* of our Redeemer. The Statue erected by the Woman of *Cæsarea*, the Picture set up by *Alexander* the Son of *Mammæa*, that sent to *Abgarus* by Christ himself, the Image preserv’d by the *Carpocratian* Woman, all these we regard as nothing, since they are now no more, and no Author has left us any Description concerning them.”

Pilate, say the *Popish* Writers, repented of the Sentence pronounced upon our Saviour, *when he saw the Beauty of his Body hanging upon the Cross*. † *Admiring* (say they) *the Form of his Body*, he repented; ‡ *Beholding the Symmetry of his*

F 2

Mem.

* *Calmet's Dissertation before Isaiah.*

† *Pilatus Formam Christi Crucifixi in Admiratione habens, respiscit. Varin. in Matt. xxvii.*

‡ *Membrorum Symmetriam conspiciens, Sententiam deplorat, & Uxoris Monitionem secum recolat. Tolet in Matt. xxvii Select. Observat.*

Members, he lamented the Sentence, and recollected the Warning of his Wife. The Repentance of *Pilate* is founded upon a Letter sent by that Governor to *Tiberius*, many pretended Copies of which are extant, but esteemed of no Authority among learned Men. * *Florentinus* gives an Account of One. † *Hegesippus* of a Second; and ‡ *Sextus* of *Sienna* of a Third. All are much to the same purpose, and equally exploded: That of *Florentinus*, more particularly intimating the Repentance of *Pilate*, is here inserted.

Pilate to Tiberius Cæsar, Greeting.

“ JESUS CHRIST, whom I mentioned
 “ to you in my last, was at length executed at the Importunity of the *Jews*,
 “ but against my Will or Consent. One
 “ certainly never saw, nor shall see a Man
 “ of Piety and Integrity equal to his. But
 “ the People with their Scribes and Elders,
 “ resolving upon his Death, have at last
 “ cru-

* *Florentin. Martyr*, p. 113.

† *Hegesip. de Excidio Urbis Ierosolym. Anacephalæos.*
 p. 1211.

‡ *Sext. Senesens. Biblioth. Sanct. l. 2. p. 100.*

“ crucified this Preacher, as their Prophets
 “ and our Sibyls had foretold. While he
 “ was fastned to the Cross, many Prodigies
 “ were seen, which in the Opinion of the
 “ Philosophers, threatned the World with
 “ immediate Ruin. This Man’s Disciples
 “ remain with us at present, and they are
 “ so far from being a Reproach to their
 “ Master’s Sanctity, that by their Conduct
 “ and good Life they do him honour. If
 “ I had not apprehended a Mutiny among
 “ the People, this pious Person perhaps
 “ should have been still alive ; and tho’ I
 “ did not make all the Opposition I was
 “ able, to prevent his Enemies from appre-
 “ hending him, yet I deliver’d him to
 “ them, much against my Inclination ; and
 “ it was only the Fear of exposing my
 “ Dignity, which obliged me to abandon
 “ the Blood of this Just Man to the Ma-
 “ lice of his Enemies. It is true, he was
 “ innocent of the Crimes he was char-
 “ ged with, but, according to the Holy
 “ Scriptures, he ought to die for our Good.
 “ Farewell.”

THIS

THIS Letter carries the face of Falshood. The Writer speaks more like a *Christian* than a *Pagan*, and a small taste of Antiquity will discover, that this Piece is of no Authority. Neither the Turn, nor the Manner, nor the Style of it, come nigh the Force, the Purity and Elegance, that Persons of Consideration wrote with in the Time of *Tiberius*. Besides, no one of these Pieces make the least mention of the *Beauty of Christ's Body* ; and from the general Character of *Pilate*, there is small Encouragement to conclude any thing about his Repentance. * *Hegesippus* says, that he was *Vir nequam & parvi faciens Mendacium* : A wicked Man, that made little Conscience of a Lye. The Account of him is, that he succeeded *Gratus* in the Government of *Judea*, managed it with great Trouble and Oppression upon the Nation ; was put out of his Authority by *Vitellius*, and sent to *Rome* to answer for his Crimes, where falling into many Miseries, he killed himself with his own Hands ; the common and desperate *Roman* Remedy against Distress.

THE

* De Excid. *Jerus.* lib. 2. cap. 5.

THE Authorities already produced, relate in general to the *Beauty* of Christ's Body ; they shew, that he was a very graceful Man, with Majesty and Goodness in his Countenance, with bright shining Eyes, and a Form every way agreeable. But we have seen nothing concerning his Height, his Size, Complexion, and other Circumstances, that may give us a just Idea of his Person, and would afford great Pleasure in discovering if the Testimonies that follow could be depended upon.

THE Correspondence between our Saviour and *Abgarus* or *Abagarus* King of *Edessa*, is introduced in Testimony to confirm the Beauty of Christ's Person. This Prince was contemporary with our Lord, and heard of his Miracles, which induced him to invite him to his Court by the following Letter ; and with the Messenger he sent a Painter to draw his *Picture*. Our Saviour approving the Faith and Zeal of this Prince, is said to have sent him his *Picture*, with the following Answer :

Abgarus

ABGARUS King of *Edeffa*,

To the Gracious Saviour JESUS, who has taken Flesh upon him, in the Country of *Jerusalem*, Greeting.

I Have been informed of the Miracles and wonderful Cures which you perform by healing the Sick without Herbs or Medicines ; and the Report is, that you restore Sight to the Blind, that you cleanse the Leprous, that you cast forth Devils and malignant Spirits, that you restore Health to those that have many Tears languished under tedious and incurable Diseases, and raise the Dead to Life. Understanding these things of you, I believe, that you are either God himself, who has vouchsafed to descend from Heaven, or else that you are the Son of God, to be able to work such Miracles as these ; for which Reason, I have presumed to send you this Epistle, most affectionately beseeching you, that you would give your self the trouble of coming to me. I know the Jews to be your Persecutors, that they murmur at your Miracles, and lie in wait for your Destruction.

struction. I have here a City both beautiful and commodious, which tho' it be but small, however will afford us all things that are necessary.

The Answer of JESUS CHRIST.

YOU are happy, O Abgarus, in that you have believed in me, although you never saw me; for it is written, that they who believe in me without seeing me, shall be saved. As for your Request, that I would come to see you, I am to let you understand, that all those things for which I am sent, must be accomplished in the Country where I am; and after all things are by me fulfilled, I must return to him that sent me: However, after my Ascension, I will send you one of my Disciples, who shall deliver you from your painful Disease, and shew both your self and all your Friends the Way to Life eternal.

THE! Authority of these Letters have been disputed; * *Eusebius* affirms, that he copied them from the Records of the City

G

of

* *Grabe Spicilegium, Secul. 1. Euseb. Hist. l. 1. c. 15*

of *Edeffa*, and translated them out of the *Chaldee*. Both *Papists* and *Protestants* are divided in their Opinion concerning them. *Rivet*, *Du Pin*, *Spanheim*, and others, think them supposititious; and * *Baronius* himself confesses plainly, that after he had examined the force of all the Reasons in Defence of these Epistles, he cannot assert any thing concerning the Truth of them: But *Dr. Cave*, in his *Historia Literaria*, is of a contrary Judgment; as also *Pearson*, in his Vindication of *Ignatius*. But whatever becomes of these Epistles, they make no mention of the Picture of Christ; that seems to have been foisted into the Story by † *Evagrius*, and *John* of

* Epistolæ *Agbari* ad Christum, et Christi ad *Agbarum* vicissim datæ, Fidem hactenus apud probos & graves fecere nullam; Amplissimus certe Conditor *Annalium Baronius*, postquam tentatis ubique Rationibus, nihil adstrui posse animadvertit, apertissimè declarat nolle se de illarum Veritate præstare quicquam. *Rigaltius* de Pulchritudine Christi.

Abgarus, says *Du Pin*, offers our Saviour the one half of his Kingdom. It does not look likely, that a Pagan King should write after that manner; besides the Terms of the Letters give occasion to conjecture they were counterfeited: *Abgarus* speaks to Jesus Christ, like one who was convinced of his Divinity; and in the Answer there is an Allusion to the Words of Jesus Christ to *St. Thomas*, Blessed are those who have not seen and have believed: which had not yet been said or written at the time when Jesus Christ is supposed to have writ that Letter. *Du Pin's History of the Church*, chap. 5.

† Lib. 3. c. 8.

of * *Damascus*, without any Authority from ancient Records. The *Greeks* however believe it, and at this time observe a Festival, which they call *the Translation of the Picture*.

WELL! the most excellent Painter in the City came to our Saviour, but as soon as he cast his Eyes upon him, he was so dazled and astonished with the Splendor and Brightness, which shone and glitter'd upon his Face, that he dropt his Pencil, and was oblig'd to desist. But *Jesus Christ* resolv'd to satisfy the King's Devotion, took up the Painter's Canvas, or another Piece of Cloth, and after he had washed it, applying it close to his Face, impressed his Portrait upon it, which he sent to *Abgarus*. The King of *Persia* likewise, (says *Nicephorus* in the same Place) sent the best Painter in his Dominions, to draw the

G 2

Picture

* *Damascen.* de Fide Orthodoxa, l. 4. c. 17. *Niceph.* Eccl. Hist. l. 2. c. 7.

This Writer was wonderfully obliged to the Virgin Mary, for (if you will believe the Author of his Life) his Hand being cut off by the Saracens, for his Profession of the Christian Faith, he praying before the Virgin Mary, and shewing his Hand cut off, fell asleep, and awaking, found his Hand joined to his Arm again, only a Circle or Seam of Blood appearing round it. *Willet's Synopsis Papismi*, p. 89.

Picture of *Christ* and his Mother, which was done, and this Account is preserv'd in the Records of the City of *Edessa*. *Credat Judeus !* I believe the bare relating of this Story will appear a sufficient Confutation of it. * If you will give Credit to a *Popish* Doctor, there is an Impression of our Saviour, made upon the *fine Linnen* in which his Body was wrapt, and is now preserv'd, and to be seen in the Custody of the most Serene Duke of *Savoy* : This, it seems, you are to believe, on pain of Damnation. † *Marianus Scotus*, in the Eleventh Century, invented a Story like this ; that among the Religious Women, who stood lamenting about the Cross of *Christ*, there was one *Veronica*, who wiping the Blood and Sweat from his Face with

* In *Syndone illâ mundâ in quâ obvolutum in Morte ejus Christi Corpus legimus, declinantem sui Corporis Formam & Effigiem relinquit, quam adhuc apud Catholicum ac Sere-nissimum Sabaudiz Ducem reservatam non ignoramus. Quis hoc inficere negareve aut reprobare audeat nisi & neget Christum, & reprobatus sit a Christo ? Capella in Arca Salutis, pag. 87.*

† *Serry Exercitationes Historicæ, &c. 370.*

A Special Devout Woman call'd Veronica, reacheth him a Handkerchief to wipe his Face withal, being all imbrued with Sweat and Blood. Our Lord giveth her the Handkerchief again, not foul, (as might be expected) but all fair, and in it, the most comfortable Image of his own sweet Visage expressed. The Rosary of our Lady, p. 41.

with a piece of Linnen, he found the exact Representation of his beautiful Countenance impressed upon it. One of these sacred Rags, you may see, if you please, in the *Vatican* at *Rome* ; another at *Jerusalem* ; and a third at *Iernes* in *Spain*. Whereas, this whole Relation is owing to the most profound Stupidity, the * Name being fictitious, and taken from *Vera Icon*, which signifies the *true Image* of Christ, of which they have very learnedly made the Name of a Woman : And accordingly there are religious Societies, called *The Holy Nuns of Veronica*, in many of the *Popish* Countries, and the Original Cloth is to be seen in each of them.

† THERE has been a Letter often printed, and said to be written by *Lentulus*, the Pro-Consul of *Judæa* when our Saviour was upon Earth, to the *Roman* Senate, giving a very exact Description of the Person of *Christ*. “ There has a Man, says he,
“ ap-

* *Veronica* idem sonat ac *vera Imago*, ignari autem *Veronicam* Nomen esse existimarunt non Imaginis Sudario impressæ, sed Mulieris gestantis Imaginem. Hinc orta *Sancta Veronica*, quæ nunquam in Cælo, imò et nunquam sub Cælo fuit! *Serry Exercitat. Historic. p. 370.*

† *Fabric. Opera, Tom. 2. p. 486, 487.*

“ appeared here, who is still living, named
 “ *Jesus Christ*, whose Power is extraor-
 “ dinary ; He has the Title given him of
 “ the great Prophet, his Disciples call him
 “ the Son of God. He raises the Dead,
 “ and heals all sorts of Diseases. He is a
 “ tall well-proportion’d Man ; there is an
 “ Air of Serenity in his Countenance,
 “ which attracts at once the Love and Re-
 “ verence of those who see him. His
 “ Hair is of the Colour of new Wine, from
 “ the Root to his Ears, and from thence
 “ to the Shoulders it is curled, and falls
 “ down to the lowest Part of them. Upon
 “ the Forehead it parts in two, after the
 “ manner of the *Nazarenes*. His Fore-
 “ head is flat and fair, his Face without
 “ any Defect, and adorned with a very grace-
 “ ful Vermilion. His Air is majestick and
 “ agreeable. His Nose and his Mouth are
 “ very well proportioned, and his Beard is
 “ thick and forked, of the Colour of his
 “ Hair ; his Eyes are grey and exceeding
 “ lively ; in his Reproofs he is terrible, but
 “ in his Exhortations and Instructions amia-
 “ ble and courteous. There is something
 “ wonderfully charming in his Face, with a
 “ Mixture

“ Mixture of Gravity. He is never seen to
 “ laugh, but he has been observ’d to weep ;
 “ he is very strait in Stature ; his Hands
 “ are large and spreading, and his Arms ve-
 “ ry beautiful ; He talks little, but with
 “ great Gravity, and is the handsomest Man
 “ in the World. ”

NOTWITHSTANDING the Authority
 of this Piece has been so often and so justly
 exploded, yet from this Description the
Pictures and *Paintings* of *Christ’s* Person
 have been chiefly taken, both among *Pa-*
pists and *Protestants*. “ The Forgery of
 “ this Letter, says * *Du Pin*, is apparent ;
 “ for it is pretended to be writ by *Lentu-*
 “ *lus* Governor of *Jerusalem*, tho’ he never
 “ was so ; it is inscrib’d to the Senate and
 “ People of *Rome*, whereas, ever since
 “ there were Emperors, it was the general
 “ Custom, for Governors of Provinces to
 “ write immediately to them. Besides, the
 “ Contents of it are trifling, there is a
 “ mean Description of our Lord’s Person,
 “ as particularly, that his Hair was of a light
 “ Colour, long and flowing as the *Naza-*
 “ *rites* wore it. The Style of it is likewise
 “ far

* Cent. 1.

“ far from the Purity and Elegance of the
 “ *Augustan* Age ; in short, this Letter is not
 “ mentioned by any ancient Writer.” I
 might add, that this Account does not de-
 scribe a handsome Person, according to the
 Taste of Beauty among the *Jews*. Long
 Hair was never esteemed graceful with them,
 nor is the Colour agreeable. In this case,
 the *Jews* had the same Notion with the
 old * *Romans*. Black curled Hair was the
 most beautiful. The *Spouse* in the *Canti-
 cles* had *Busby Locks, and black as a
 Raven*.

OF the same weight in this Dispute,
 will be the Evidence that follows from
Nicephorus Calistus, a Writer in the four-
 teenth Century ; which however will be of
 this use, to shew us, what Conceptions
 the *Greek Church* entertained in that Age
 concerning the Beauty of our Lord's Bo-
 dy. † He says, that St. *Luke* drew the
 Pictures

* Spectandum est nigris Oculis nigroque Capillo. *Horat.*
 de Arte Poet.

† *Niceph.* Eccles. Hist. lib. 2. cap. 23.

Accordingly all the Pictures and Paintings of this Evange-
 list represent him with a Pencil and Colours drawing the
 Face of a Woman; and he is therefore celebrated as the Great
 Patron

Pictures of *Jesus Christ*, his blessed *Mother*, and the *Apostles*, and by that means their Images represented to the Life were scattered over all the Earth. According to this Historian, *Christ* was very beautiful in the Face, and about * *seven Foot* high ; his Hair was inclining to be very fair, not thick but a little curled, his Eye-brows were black, and did not form exactly a Semi-circle. His Eyes were large, lively and something yellowish ; his Nose long, his Beard black and pretty short ; but he wore his
Hair

Patron of the Painters throughout Christendom, upon the Day of his Festival. You may see many Originals (as they pretend) of this Picture, in several Places in Italy ; but the most famous hangs up in the Vatican. It represents the Virgin Mary with our Saviour lying in her Lap.

* *If our Saviour had been seven Foot high, Zaccheus would have had no occasion to have climb'd up into the Sycamore Tree to see him ; nor would Christ have been obliged (as the Text says, Luke xix. 3, &c.) to look up in order to discover him. Rigaltius ad fin. Observat. ad Cyprianum.*

Abbot Boileau, a Frenchman, concludes that Jesus was a little Man, from the Story of the Publican, who, as he reads the Text, sought to see Jesus who he was, and could not for the Press, because he, (Jesus) was little of Stature. This Reading, he says, is no way forced, tho' against the general Sense of Expositors. Calmet Critic. Dictionar. the Word Jesus. Our Hakewill likewise observes, His Stature was not excessive in Height, for then Zaccheus needed not to have gone up to a Tree to have seen him. Apology for the Providence of God, &c. p. 216.

The learned Dr. Hakewill in his famous Apology, remarks upon this Passage of Nicephorus, that he makes the Stature of
H *Christ*

Hair long, for the Scissars had never been used upon his Head, nor had the Hand of any one touched him, besides that of his Mother the *Virgin*, when he was as yet a Child. His Neck was not stiff, nor his Carriage lofty or proud. He stooped a little with his Head. His Complexion was almost of the Colour of Wheat; his Countenance neither round nor sharp, but like his Mother's something longish, and pretty much upon the Vermilion. Gravity, Prudence, Meekness and Clemency were painted in his Face; in a word, he resembled perfectly his divine *Mother*.

To have a just Idea of the Sentiments of this Writer concerning the *Body of Christ*, it seems necessary to introduce the
De-

Christ by Tradition to have been (if Langus renders him right) ad Palmos prorsus septem, full seven Hands Breadth; which Length, allowing four Hands Breadth to the Foot, according to the usual Account, wants one Hand Breadth of two foot; the Stature of a Dwarf of the least Size. But if by Palmos he means Spans, whereof about three make up two Foot, so likewise could he be but four Foot and a Span long, too short a Stature for a comely Body, such as we may well and piously conceive he had; and it should seem by that of the Apostle, till we come to a perfect Man, unto the Measure of the Stature of the Fulness of Christ, that his Stature was compleat and perfect, not excessive in Height, nor yet very defective, that having been apt to expose him to Scorn and Derision. Apology of the Power and Providence of God in the Government of the World. Book 3. Sect. 2.

Description he gives of the Virgin *Mary*, which follows ; “ She was of a moderate
 “ Stature, or, according to some, a little below the ordinary Size of Women. Her
 “ Complexion was of the Colour of Wheat,
 “ her Hair fair, her Eyes lively, the Eye-
 “ ball yellowish or olive-colour, but Eye-
 “ brows black and semicircular ; her Nose
 “ somewhat long, her Lips red, her Hands
 “ and Fingers large, her Air grave, simple
 “ and modest, her Cloaths neat, without
 “ any Pride or Ostentation, and of the natural Colour of the Wool.” This Account bears some Resemblance to an Opinion among the *Egyptians*, concerning the beautiful Person of a *Virgin* that was to conceive, which is mention’d by * *Mercer* in his *Lexicon*.

THE Description of the Virgin *Mary* given by *Nicephorus* is modest enough, considering it was his own Invention, and no way

H 2

sup-

* *Ægyptiorum Dogma est*, Oritur in primo Virginis Decano Puella Arabicè sed corruptè dicta Aderenosa, h. e. Virgo munda, magnifica, immaculata, Corpore decora, Vultu venusta, Habitu modesta, Crine prolixo, Manu duas Aristas tenens supra folium aulæatum residens, Puerum nutriens ac Jure pascens. Hoc Pueri significatur JESUS quem Græce Christum dicunt. Merceri Lexicon, p. 2819.

supported by Antiquity ; but the Modern *Papists* are far from being pleased with this mean and flat Representation, and therefore to make her in some measure a proper Object of their Idolatrous Devotion, they have wonderfully dignified and advanced her Character. “ Whatever (says “ * one of them) the Creator saw beautiful in Heaven or Earth, he bestowed in “ the Limning of this rare Piece, not that “ she might be stiled the most fair amongst the “ Daughters of Women, but by a heavenly Prerogative, the alone Fair, the alone “ Lovely. Look how many Parts, so many “ Arts you might discern of the Celestial “ Limner. And this is no way repugnant “ to Reason it self, for if Christ was Fair above the Sons of Men, should not she “ be so above their Daughters, since from “ her alone he received his Flesh? *Gregory Nazianzen* proclaims, that she surpassed “ all Women in Loveliness. *Andreas* “ says, that she was a Statue carved by “ God’s own Hand. Others, of those first “ and purer Times, not without Admiration

* See the *Life of the Virgin Mary*, written by Anthony Stafford. p. 2, 3, &c.

" tion observe, that God was almost fifty
 " Ages in the Meditation of the Structure
 " of this stately Palace. And truly our
 " Belief may easily digest this, that his
 " Omnipotency would make her fit to be
 " the Mother of his Son, Empress of this
 " lower World, and the blessed Conduit,
 " through which should pass the Mystery
 " of Man's Redemption. Her excellent
 " Temperature, her Conformity of Mem-
 " bers, her firm and constant Complexion
 " freed her from all Contagion and Dis-
 " eases. She was no other than a walking
 " Spring. Such Variety of sweet Odours
 " her very Pores breathed out on all that
 " came near her, as we read of *Alexan-*
 " *der's* living Body, and the *Egyptian*
 " Carcases, which by a thin spare Diet ob-
 " serv'd in Life, even after Death sent forth
 " a most sweet Perfume. Her chaste Eyes
 " sent forth such divine Beams, (that though
 " her Loveliness moved not only all Minds
 " to honour her, and all Eyes to gaze on
 " her) yet they never kindled an unholy
 " Fire in the most adulterate Bosom. She
 " conceived, and bore her Son not only
 " without Pain, but with infinite Delight.
 " She

“ She was not only without Blemish, but
 “ her very Looks sent forth such heavenly
 “ Rays, that whosoever beheld them, drew
 “ thence a Vestal Fire that never went out,
 “ and vowed an everlasting Virginity.”

* These and such like, are the Descriptions of the Virgin *Mary*, to be met with in all the Writers of the *Romish* Communion. They are believed as rigidly as Articles of Faith, and to deny them, is the highest degree of Wickedness and Blasphemy.

MANY Pictures of the Virgin are shewn to this day, taken as is pretended from the
 ori-

* The Omnipotent God, says another, did in Holy Mary, sum up all the Excellencies of Nature and Grace possible, and which may be assembled in the Bosom of one pure Creature, whereby she should become the most absolute Effect of his Power, and most accomplished Image of his Goodness. For should I walk thro' the vast Regions of the glorious Saints, the Tribes and Hierarchies of the Angels, and the delicious Gardens and Springs of Grace and Virtue, Holy Mary hath the Fulness of them all. She is enriched with the choicest Gifts of Nature and Grace, suitable to the ineffable Dignity, and singular Privilege of her divine Maternity, and was therefore adorned with a most uniform Temper of Body, and Harmony of the Passions of her Mind. The Saints confess her to be their Supreme Lady and Patroness, and therefore doth the Holy Catholick Church request her Intercession and Protection over all Believers, through each Moment of Life and at the Hour of Death, by Inspiration of the Holy Ghost, guiding to all Truth; because she is the Mother of God, and with her all Christians vow Obedience, Fealty and Homage to her, as to their Supreme Governess, Liege Lady and Advocate. Contemplations on the Life and Glory of Holy Mary, Preface, and Pages 20, 21.

original Description of *Nicephorus* ; and at *Rome* is now to be seen (if you'll believe it) a Painting of the Holy Virgin holding the Child *Jesus* in her Arms, drawn by *St. Luke* himself. The *Greek* Church depending upon the Authority of this Writer, shew many Paintings by this Evangelist, which they adore and worship with divine Honours. But as * *Dr. Covel* observes, *St. Luke* could hardly draw a Picture of Christ, having never seen him in the Flesh, no more than his Master *St. Paul* did ; yet he asserts, that the ordinary Profession of *St. Luke* was a *Painter* ; this he offers without any Authority, for the † *Ancients* have no where informed us about it. Indeed *Theodore* Lecturer of *Constantinople*, in the sixth Century, says, that *Eudotia* sent from *Jerusalem* to *Constantinople* to the Empress *Pulcheria* a Picture of the Virgin *Mary*, painted by ‡ *St. Luke* ; but the Writers of the first Ages are silent upon this Subject. Besides, if *St. Luke* was by Descent and Religion.

a

* *Covel's Account of the present Greek Church*, p. 398.

† *Calmet's Historical Dictionary*, Artic. *Mary*.

‡ If you'll believe the *Papists*, you may see at *Aix la Chapelle*, the Picture of the Virgin with our Saviour in her Arms, embossed on a *Jasper* by *St. Luke*, that hung about *Charlemagne's Neck* at his Death. *Morreri's Dict.* *Aix la Chapelle*.

a *Jew*, and one of the *seventy Disciples*, as some imagine, it was impossible he should exercise the Art of *Painting*; for as * *Origen* observes, no *Painter* could be admitted, no *Statuary*, their Law utterly excluding these sort of Men, lest occasion should be given to Persons of gross Apprehensions to pay divine Worship to the Work of Men's hands. If this Evangelist were a Gentile, and converted by St. *Paul* at *Antioch*, which is most probable, how could he paint *Christ* and his *Mother*, whom 'tis supposed he had never seen? † or at least could never imagine they would make that Figure in the World, as to render their Pictures of any value or esteem? This Mistake is founded

* *Origen* contra *Celsum*, l. 4.

† Ecquis sibi in Animum inducat Pictorem Ethnicum, in *Syriâ* degentem, *Ierosolymis* positos, quibus nec fidem adjunxerat, Coloribus expressisse? *Lucam* ex pristina Professione, non Pictorem sed Medicum dicimus, quem illi Titulum unicum prisca ætâs attribuit. Et cum viris hujus ævi eruditis facile suspicamur, ex Nominum æquivoco ortam esse in vulgus aberrationem, celebremque *Deipara* Tabellam a pio quodam et religioso Pictore, cui fortè *Lucas* Nomen erat, olim effictam, Cognomini Evangelistæ fuisse attributam; ex quâ aliæ quoque secutis Temporibus expressæ sint, quibus idem quoque Nomen novâ aberratione datum est. Unum enim eundemque pinxisse omnes impossibile est, cum nec eâdem Specie, ac Formâ sint quæ circumferuntur universæ, nec eundem referant penicillum. *Serry* Exercitat. quadragesima septima.

founded upon a Falshood invented by * *Nicephorus*, who says, that the Apostle *St. Luke* made a Painting of the *Mother of Christ* with his own Hands, whilst she was living ; this Picture she saw, and was pleased with the Resemblance and Likeness it expressed.

No Credit is to be allowed this *Greek* Historian, who (with *John of Damascus*) is a strong Advocate for Imagery and Foppery in Religion ; and his Testimony is so weak, that the *Popish* Writers give up his Authority. *Nicephorus*, says † *Calmet*, and those that followed him, give no Proof for what they advance on this Subject, and deserve no Credit. He describes, indeed, a beautiful Person according to the taste of the Age in which he lived ; but the *Jews*, as was before observed, had a different Notion of Beauty ; and therefore, ‡ *Theodore* the Historian of the sixth Age, says, that our Saviour ought rather to be represented

I

with

* *Niceph.* Hist. lib. 15. cap. 14.

† *Calmet's Historical Dictionary, Artic. Mary.*

‡ *Theodori Eccles. Hist. lib. 1. c. 4. Magis consentaneum est Veritati, Christum crispo & raro Capillino pingere, &c.*

with thin frizzled Hair. * *Tertullian*, in the Beginning of the third Century, gives no other Account of any Picture of Christ in his Time, than that he was represented on the sacred Vessels, like a *Shepherd carrying the lost Sheep upon his Shoulders*. There is in the second Volume of *Baronius*, under the Reign of *Constantine*, the Representation of a Medal struck in honour of *Crispus* the Son of *Constantine*; on the one Side is the Figure of *Crispus*, with this Inscription, *Crispus nob. Caes.* on the other, is our Saviour sitting with a Cross in his Hand, the Inscription, *Salus et Spes XR. Publicae*. He is there expressed with a thin dejected Countenance, and with short curled Hair.

† *Salian*, a learned Jesuit of *Avignon*, in the last Century, mentions a very strange Opinion, concerning the Formation of *Adam's* Body, which (tho' trifling and ridiculous in it self) as it shews the Sentiments of some Writers, relating to the Beauty and Shape of our Saviour's Person, may not be impro-

* In Calicibus effigiari consuevisse, ut Pastorem Ovem perditum in Humeros portantem. *Tertull. de Carne Christi.*

† *Saliani Annal. Tom. I. See Bayle's Dict. Artic. Adam.*

improperly introduced. They suppose, says he, that God, or the Word, intending to create Man, assumed a perfect and *beautiful* human Body; and that he formed the Body of *Adam* on that Model, whence God might say, in relation to this Body, that he made Man after his own Image. This Apparition of God, they say, was the first Prelude to the Incarnation; for the second Person of the Trinity, cloathed himself with the Appearance of the same Nature, he was one day to assume in the Flesh, and under the Likeness of the most *beautiful Man* that ever was; he labour'd in the Production of *Adam*, whom he made a Copy of that great and divine Original of *Beauty* which he had assumed. **The most Clement and Fair assuming this divine Form and Beauty, which he was in process of Time to cloath himself withal, even to Flesh and Bones, created Man, bestowing on him this noble Form, himself the Original Archetype, the most beautiful Creator of a most beautiful Creature.*

I 2

ture.

* Hanc Speciem divinamque Pulchritudinem clementissimus formosissimusque assumens, quam erat post multa Tempora usque ad Carnem et Ossa assumpturus, creabat Hominem, largiens ei Speciem hanc tantam, ipse primus Archetypus speciosissimus ipse speciosissimæ Proles Creator. *Saliani Annal.*

ture. In short, the Form which the *Word* assumed, was like that which *Moses* and *Elias* appeared in on the day of the Transfiguration, like what was seen by *St. Peter* on Mount *Tabor*, and by *Moses* on Mount *Sinai*. No wonder, after this, that these Exclamations should be made ! * *What and how great must be the Beauty of the first Man, and what Charms must dwell in his Countenance ?* But what is still more strange, *Adam* himself saw his own Maker, and the Manner how his Body was formed by the fair hands of its Author : † When Man was created, he beheld those divine Hands, *that Ambrosial Countenance, and those Beautiful Arms*, which formed his Body and fashioned every Member of it. These are some of the monstrous Opinions, raised as a Superstructure upon those popular Imputations, concerning the Beauty and Perfections of our Saviour's Body.

THE Arguments that follow, are to be found scatter'd up and down in the Writings

* *Quantam qualemve credas primi Hominis illius Venustatem ? Quantum in Ore decus, quas Gratias infedisse ?* *ibid.*

† *Cum fingeretur Homo, Manus illas divinas aspexit, ambrosiosque Vultus illos, pulcherrima Brachia Corpus suum fingentia, lingulosque Artus ducentia.* *ibid.*

rings of *Papists* and *Protestants*. I shall shew them, with all their Force, and leave them to the judicious Reader for his Opinion. The Body of Christ must necessarily have been very handsome, the better to introduce his *Religion* and his *Doctrine* to the World. Every one knows the Advantages arising from a fine Shape and graceful Presence, especially in popular Assemblies; when the Eyes are captivated with the Beauty of a Person, the Judgment is immediately byassed in his favour, and whatever he says, is received with Approbation and Applause: Had our Lord made an ungraceful Appearance, a despicable mean Aspect would have been of great prejudice to his Designs, and derived a Reproach and Contempt upon his Preaching and his Person. He was appointed to suffer Hardships, Fatigue and Trouble, and consequently had occasion for a vigorous and healthy Body; he was to attract the Audience into a Belief of his Doctrine, and therefore it was necessary he should be possessed with all bodily Accomplishments, a delicate Complexion, an easy insinuating Air, an obliging graceful Carriage, and a Person and Behaviour

viour every way proper to advance the Purposes he came about, to make Converts, and to introduce a new Religion. These are the common Topicks offer'd upon this Subject.

BUT this Method of arguing, how plausible soever, is far from being true : It is certain, that our Lord did suffer the vilest Affronts and Indignities that the most confirm'd Malice and harden'd Cruelty could inflict ; the People had no regard to his Person, but treated him with the utmost Derision and Contempt, as if he had been the most frightful and deformed in the whole Creation ; they reviled him, pulled off his Hair, buffeted and spit upon him ; Reproaches and Insults, that no polite Nation would admit towards the worst of Criminals. Nor is it conclusive, that a graceful Carriage, a handsome Face and a fine Complexion, are absolutely useful to a Person that would introduce a new Religion. *Mahomet* had the Falling-Sickness, a large ill-shaped Head, a swarthy Person, and a very disagreeable Appearance ; and every one knows the Success of his Impostures. *Apollonius Thyaneus,*

neus, with all his Beauty, his Comeliness, his Eloquence, his Deceit, his Industry, and false Miracles, could never make twenty Converts. But *Jesus Christ*, without Beauty or Eloquence, made Profelytes of the whole World, by the Force of Truth, the Purity of his Doctrine, the Excellence of his Precepts, and the Evidence of his Miracles. This was the most convincing Argument made use of in the first Ages of the Gospel.

HAD our Saviour conceived, that Beauty, Eloquence and Address, were essential to his Design of converting the World, he would have made choice of Apostles and Disciples, whom he designed to employ, that chiefly excelled in these Accomplishments ; but this was so far from being the Case, that in his Election he had no manner of regard to these Qualifications. * His reputed Father, (says a learned *Protestant*) was a Carpenter, and he chose willingly to work at the same Trade. He made choice
of

* — Patrem ejus Putativum fuisse Fabrum, & ipsum forte eidem exercitio Mechanico operam dedisse, & Discipulos tanquam Apostolos sibi legisse ac Sectatores habere, non sane Homines spectabiles sed de vulgo Hominum. *Vindicta* in *Isai.* liii.

of Apostles and Disciples, and had for his Followers Persons no way slightly, but common Men. We may judge of the rest, by the Description left us of St. *Peter* and St. *Paul*, two of the principal.

* St. *Peter's* Body was somewhat slender, and of a middle Size, but rather inclining to Tallness, his Complexion was pale and almost white ; the Hair of his Head and Beard curled and thick, but withal short. † St *Jerome*, says, that he was bald, his Eyes black, but speck'd with red, his Eye-brows thin, or none at all ; his Nose long, but rather broad and flat than sharp.

‡ St. *Paul* was low, and of little Stature, and somewhat stooping, his Complexion fair, his Countenance grave, his Head small, his Eyes agreeable, his Eye-brows hanging over, his Nose long but graceful, his Beard thick, and like the Hair of his Head mix'd with grey Hairs : He was of an infirm Constitution, and frequently troubled with the Head-ach, which many think to be the

* *Niceph. Calist. lib. 2. cap. 37.*

† *Com. in Galat. 2.*

‡ *Niceph. lib. 2. cap. 37.*

the Thorn in the Flesh, mentioned in his Epistles. Somewhat of this Description may be learn'd from *Lucian*, where in the Person of *Trypho*, one of *Paul's* Disciples, he calls him by way of Derision, *The Bald-pated Galilean*. That he was of low Stature, he intimates himself, when he tells us, they were used to say of him, * *his bodily Presence was weak; and his Speech contemptible* ; in which respect, he is stiled by † *St. Chrysostom* a Man *three Cubits*, or a little more than *four Foot* high.

AND yet these and such as these, says ‡ *Origen*, were the Men made choice of by the Holy *Jesus* for Preachers of his Doctrine, that it might be manifest to all the World that there was no crafty Design in it, and that they had a divine Power going along with them, which was more efficacious than the greatest Volubility of Expression or Ornaments of Speech, or Artifices that were used in the Composition of the *Greeks* || : By these mean Persons, poor *Fishermen* and

K

Tent-

* 2 Cor. x. 10.

† *St. Chrysost.* Sermon in *Petr. & Paul.*

‡ *Contra Cels.* lib. 3.

|| *Arnob.* adv. *Gentes*, lib. 2.

Tent-makers, was Christianity diffused over the whole World ; so that the greatest Wits and Scholars, Orators, Grammarians, Rhetoricians, Lawyers, Physicians and Philosophers, have quitted their formerly dear and beloved Sentiments, and sincerely embraced the Precepts and Doctrines of the Gospel.

* If a Man, says *Plato* (quoted by † *Tillotson*) would be a perfect Pattern of Justice and Righteousness, and approved by God and Men, he must be stripped of all the things of this World, he must be poor and disgraced, and be accounted a wicked and unjust Person ; he must be whipped, and tormented, and crucified as a Malefactor. *Arrian* (cited by the same Writer) in his Epistle, describing a Man proper to introduce a New Religion, and to reform the World, says, “ The Apostle, the Messenger, the Preacher and Minister of God, “ must be without House or Harbour and “ all worldly Accommodations ; he must be “ armed with the greatest Patience for Sufferings, as if he were a Stone and void of “ Sense, he must be a Spectacle of Misery “ and Contempt to the World.”

If

* *Plato de Legib. lib. 2.*

† *Tillotson's Serms, Fol. Edit. Vol. 2. Serm. 85.*

IF a certain Air of Majesty (say the Writers of this side) if a Grace in speaking and a Power in persuading, contribute to the Perfections of a Man; it cannot be denied but *Christ* had those Accomplishments in the highest degree. The Gospel furnishes us with many Examples; * When the Merchants and Money-Changers fled out of the Temple, He who had neither Army nor Authority, obliged them to depart without Resistance. *It must, says † St. Jerome, have been the Majesty of his Person, and the astonishing Lustre of his Face, that terrified the Merchants, and drove them out of his Father's House. The Effect of his august Appearance was the same in the Olive Garden, when ‡ a Troop of Soldiers came to apprehend him, he defeated them all by a single Word; || they went backward, and fell to the ground: The Jews sent others to take him, while he was preaching*

K 2 ing

* Matt. xxi. 12.

† *Jerom. in Matt. xxi.*

‡ Nisi enim habuisset & in Vultu quiddam Oculisque fidereum, nunquam statim eum secuti fuissent Apostoli, nec ad comprehendendum eum missi congruissent.

|| John xviii. 6.

*ing to the Soldiers, but none of them durst lay hands on him; they returned to those that sent them, saying, * Never Man spake like this Man †.*

It is farther said, that the greatest Enemies to Christ and his Religion, never reproach'd him with Unhandsomeness or Deformity. *Julian* the Apostate, the *Jews* and *Heathens*, never reviled him upon that account. They accused him indeed of being the ‡ Son of an Adulteress, being an ignorant Man and without Learning, a Magician and a Seducer, a Madman and possessed with the Devil, one that worked false Miracles, a Glutton and a Drunkard. ¶ The *Jews* have invented monstrous Relations of his Birth, his Life, his Miracles, and his Death; but he was never reproach'd with an ill Shape or a forbidding Countenance: which proves, that the greatest of his Enemies had no grounds that carried the least
Proba-

* John vii. 46.

† The Argument would have been stronger, if the Answer had been, Never any Man looked like this Man.

‡ Tertull. de Spec.

¶ *Toledos Jesu* or the Life of Jesus.

Probability of Truth, to form such an Accusation against him.

THESE are the Arguments that are offer'd in Defence of the Majesty, the Beauty and Gracefulness of our Saviour's Person. They are stated in their full force, and the Weight of them must be determined by the Reader's Judgment : What is commonly said to support the contrary Opinion, will be the Subject of the *Second Part* of this *Inquiry*.





T H E
S E C O N D P A R T.

THE Reverence that is justly due to the Body of the *Messiah*, requires, that this Subject should be treated with the greatest Decency and Reserve ; I am sensible of the Danger there is of saying too much or too little.

“ I WOULD have it known, (says a learned * Writer upon the same occasion) that
 “ I reverence and adore whatever was Human in the Person of *Christ*, nor can I
 “ without horror, endure any Expressions
 “ to be applied to the Son of God, that are
 “ inconsistent with his divine Majesty : But
 “ since *Truth* alone is the Foundation of
 “ the *Christian* Religion, how vain and unworthy are we, when we force it from
 “ us

* *Rigalt. de Pulchritudine Christi.*

“ us as it offers it self to our Eyes, and
 “ place phantastical Trifles in the room of
 “ it, that are founded upon Ignorance or
 “ human Cunning, which *True Christians*
 “ ever justly abhorred ?”

LET it be remember'd then, that in this place I am to speak of our Saviour as a mere Man, and that the point in question is no Article of Faith, but left indifferent for every one to believe as he pleases. I shall therefore at present draw a Veil before the Divinity of *Jesus*, and consider him in the lowest State of Misery and Humiliation, wherein he is represented (if Credit may be given to the most * ancient Writers, who may be supposed to come nighest the Truth) as a very mean and despicable Man, whose divine Doctrine drew upon him the Malice and Cruelty of the most savage Enemies,
 and

* Hodiè sunt qui Christum crucifixum confitentur, at deformem fuisse negant, imo formosissimum pingunt. Non indignor. Hoc tantum exoratos velim ut veterum Testimonia, quæ sunt sequenti Disceptationi subjecta mecum attentius pervideant. Quibus expensis examinatisque si non veram Domini nostri Pulchritudinem ab imaginariâ longe diversam esse mecum agnoscant, nihil morabor quin abducant me secum adstipulatorem. *Rigalt.* de Pulchritud. Christi, Lectori.

and (to make him *perfect by Sufferings*) whose forbidding and ungraceful Person exposed him to the utmost Indignity and Contempt, which to a generous Mind are worse than Death.

THE Prophecy of *Isaiah* is remarkable for many extraordinary Passages relating to the Person and Sufferings of the *Messiah*; but the Prediction that follows, is confessed to be as particular and expressive as any in the whole Book. * *As many were astonished at thee (his Countenance was so marred more than any Man, and his Form more than the Sons of Men) so shall he sprinkle many Nations, the Kings shall shut their Mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider. Who hath believed our Report, and to whom is the Arm of the Lord revealed? for he shall grow up before him as a tender Plant, and as a Root out of dry Ground. He hath no Form nor Comeliness, and when we shall see him, there is no Beauty that*

* *Isaiah* lii. v. 14, 15. and liii. v. 1, 2, 3, 4.

that we should desire him. He is despised and rejected of Men, a Man of Sorrows and acquainted with Grief, and we hid as it were our Faces from him, he was despised and we esteemed him not. Surely he hath born our Grievs and carried our Sorrows, yet we did esteem him stricken, smitten of God and afflicted.

THE Old *Hebrews* understood this Prediction to relate literally to the Person and Sufferings of the *Messiah* ; but the *Jews* some Ages before the Dissolution of their Government, denied that this Description related to him at all ; for being frequently subdued and harrassed by different Nations, the *Syrians*, the *Babylonians* and *Romans*, they expected a *Messiah*, (as was before observ'd) like *Cyrus* or *Alexander*, to fight their Battles and destroy their Enemies.

IT is the general Opinion of the Fathers and Commentators, that this Prophecy is literally to be understood of the *Messiah* ; but with this difference, that some, and the most by far, apply this Description to the Person of Christ, from a state of Manhood

to the time of his Death ; * others contend, that the Character of him in this Prophecy, relates only to the time when he was under the Prosecution of his Enemies, and the Insults he suffer'd before he was crucified ; or in other Words, some would have it, that our Saviour all his Life long *had no Form nor Comeliness*, and that he was always a *Man of Sorrows and acquainted with Grief*, when others assert, that he was exceedingly handsome and beautiful, with an open and engaging Aspect, *till* he was apprehended, scourged, buffeted and spit upon ; *then* indeed, *he was without Form or Comeliness*, *his Countenance then was so marred more than any Man, and his Form more than the Sons of Men*. To this purpose, is the Observation of a † learned Writer upon the preceding Verses : “ *Lyranus*, says he, “ and

* Louth in his Comment on Isaiah is of this Opinion.

† *Lyranus* et alii Interpretes istum *Christi* deformatum Vultum ad tempus Passionis ejus restringunt, quum Facies ejus livebat tota Colaphis, quum Sputo, Sanguine, Sudore, Pulvere foedata erat, quum Genæ evulsâ barbâ deformatæ erant ; sed male ad id tempus verba ista Prophetæ restringuntur ; nam de *Christi* Passione *postea* agit Prophetæ ; jam totus in eo est hoc & sequente Versiculo, ut *totam* Christi Vitæ Sortem & Conditionem humilem nobis ob Oculos ponat. Hic enim Prophetæ dicit *Christum* tam humili & despectâ Specie futurum, ut omnes qui eum intuebantur plane dimiraturi sint, &c. *Capelli* Notæ Criticæ in *Isai.* cap. liiii. v. 2, 3.

“ and other more modern Interpreters, re-
 “ strain the Description given of the deform-
 “ ed Aspect of Christ, to the time of his
 “ Passion, when his Face was all over black
 “ and blue with Buffets, and bedaubed
 “ with Spittle, with Blood and Sweat and
 “ Dust, and when his Cheeks were torn by
 “ pulling off his Beard.” But these Words
 are improperly confined to that time, for the
 Prophet speaks *afterwards* of the Passion
 of Christ; in this and the following Verse,
 he is *wholly* taken up in setting before us
 the mean and humble Appearance and Con-
 dition of Christ *all his Life long*. The same
 * Writer, in his Comment upon this Pro-
 phesy, remarks, that *Cyrus* may indeed in
 some respect be stiled a Type of the Meanness
 of our Lord’s outward Appearance, for he
 spent the first part of his Life *among Shep-
 herds* in a poor Cottage, but his Countenance
 was far from being astonishing and frightful to

L 2

those

* Sane fuit quidem *Cyrus* humili in Casa primum inter Pas-
 tores educatus, atque eo respectu fuit etiam aliquatenus hu-
 milis Christi conditionis Typus. at vero non fuit tam dejectus
 ejus Aspectus ut præterea obstupescere debuerunt qui eum
 intuebantur. Christo sane id longe melius convenit. —
 Non fuit ei Species tam decora & formosa, tamque visendæ
 Majestatis plena, ut Hominum in Oculos in se converterat, &
 Admirationem Formæ suæ Elegantiæ ad se raperet. *Cappelli*
 Notæ in Loc.

those who saw him ; such a Character agrees with much more propriety to the Person of Christ. His Form was not so beautiful and agreeable, nor so full of Majesty to look upon, as to attract the Eyes of the Beholders, or to captivate their Affection and Wonder upon the account of the Delicacy of his Shape. And this Author speaks the Sentiments of the best Expositors. Besides, what Meanness or Disgrace could attend a condemned Person, for having his Face and Body appear disagreeable and frightful when he lay under the Stripes and Cruelty of an enraged Populace ? There is nothing in this so particular, as to have a Prediction founded upon it, when it was impossible it should be otherwise ; therefore * *Cornelius a Lapide* remarks justly upon this Prophecy, that Christ was without Form or Comeliness from the Beginning of his Life to his Crucifixion.

THE learned † *Grotius* asserts upon this Prophecy, that our Saviour had nothing of Ma-

* Non habebat aliquid dignum Aspectu, sed erat Despectus ; Talis Vir fuit *Christus* ab Initio Nativitatis usque ad Mortem. *Cornel.* in loc.

† Nihil magnificum in Vultu præfert, macer & mæstus. *Grot.* in *Isai.* liii. v. 2.

Majesty in his Countenance, he had a *thin melancholy Aspect*. And to this sorrowful Appearance of his, *Rigaltius* applies the Question ask'd by the * *Jews*, *Thou art not yet fifty Years old, and hast thou seen Abraham*? They thought our Lord was approaching to that Age, which they judged by the Lines and Features of his Face. Had his Complexion been florid, fresh and beautiful, they would rather have thought him younger; but observing the Wrinkles drawn upon his Brow (that was no way inviting before) by Poverty and deep Sorrow, they concluded him to have been near twenty Years older than really he was. To confirm this Observation, the same Author insists, that one † *Sirmond*, a Man of extraordinary Piety and Learning, told him that he had seen
an

* *John* viii. 57. Ad Dominici Vultus tristitiam pertinere videtur, quod apud *Joannem* Judæi Ætatem Christi quasi ad quinquagesimum Annum Vergentem denotant, in facie nimirum indecorâ, confusis ipsa Deformitate lineamentis, multo plures quam habebat Annos computabant. *Rigaltii* Notæ in *Tertul.* de Patientiâ.

† Virum eximie Pietatis & Doctrinæ *Jacobum Sirmondum* audiivi narrantem se vidisse Numisma vetus aureum cunsum ut ipse arbitrabatur sub *Constantino*, sculptura Faciem exhibebat satis deformem & horridam, & in altera parte *Templum*; Nihil aliud indicare videtur quam *Christum* qui *Templum*, hoc est *Corpus* suum, Morte destructum & dissolutum tertiâ Die restituit. *Rigalt.* in eod. loco.

an old Medal of Gold struck as he supposed in the Reign of *Constantine* ; on the one side was a Face sufficiently frightful and deformed, the other side represented a *Temple*. This, according to him, could intend no Person but *Jesus Christ*, who raised his *Temple*, that is his *Body*, dissolv'd and destroyed by Death, upon the third Day.

IT is certain, says * *Cornelius a Lapide*, that *Christ* could not be look'd upon but with Distaste, he was an Object no ways pleasing, so as to attract the Eyes of the Beholders upon him. He adds, as was before observ'd, that the Prophecy of *Isaiah*, which imports, that he should be without Form or Beauty, was verified in his Person all his Life-time.

† *SANCTIUS*, a Voluminous Writer, in his Comment upon this Prophet, remarks, that

* Hoc verum fuit in *Christo*, non fuit aspectabilis, non habebat aliquid dignum aspectu, quod Oculos adspicientium ad se traheret, &c. *Cornel. a Lap. in Isai. liii. 2, 3.*

† — *Christum Aspectum non habuisse nempe talem qualem Homines suspicere atque revereri solent ; nam cognoverunt illum eo Aspectu atque Habitu, ut Fabri filius putaretur, et novissimum Virorum, ita ut nihil existimaretur abjectius aut indignius. Sanct. in Isai. liii. 2, 3.*

that *Christ* had no such an Aspect as to command Respect and Reverence ; for the *Jews* consider'd him in no other view than as a Carpenter's Son, and a most contemptible Person, so that nothing could be thought more abject or disagreeable. * *Estius* a *Jesuit*, in his Notes upon this Prediction, remarks, that *Christ* was so mean and deformed, that no one would desire to look him in the Face ; for handsome Persons are such as are desirable to look upon.

† *Pool*, in his Annotations, explains the Prophecy in the same manner ; “ When
 “ we shall look upon him, expecting to
 “ find incomparable Beauty and Majesty in
 “ his Person and Countenance, we shall
 “ be altogether disappointed, and shall meet
 “ with nothing *amiable* or desirable in
 “ him.”

THOUGH

* Adeo humilis et deformis erat, ut nemo desideraret Vultum ejus intueri, nam formosi dicuntur Aspectu desiderabiles. *Estius* in *Isai.* liii. v. 2, 3.

Non erat Aspectus, id est res Aspectu digna, quæ Oculos Aspicientium ad se traheret. *Tirinus* e Societate *Jesu* in *Isai.* liii. v. 2, 3.

† *Pool's* Annotations on *Isa.* liii. v. 2, 3.

THOUGH there be no Expression in the
 * *Evangelists* that directly gives a Description of *Christ's* Person ; yet, as † *Bynæus* a learned Writer observes, we may justly infer, from an Appellation our Saviour frequently used of himself, that he was a Man possessed of no Bodily Accomplishments, he was utterly without Form or Comeliness, and as uninviting with regard to any Charms or Graces in his Person, as he was abject, miserable and distressed in his outward Fortune. He often distinguish'd himself by the Name of *The Son of Man*, a Character which cannot in Propriety be applied but to a Man of the lowest and most forbidding Circumstances, without any visible Beauty to recommend him, but vile and

* None of the *Evangelists* (most particular and precise in setting down other Circumstances) have expressed any thing at all touching the Complexion, or Feature, or Stature of *Christ*. Happily, to this end, that no Picture or Statue might be made of him, as well knowing how inclinable by Nature, we are to turn the very Resemblances and Memorials of those whom we most honour and reverence, into Idols. Hakewill Apology, b. 3. Sect. 2.

The Innocence and Simplicity of the first Age attended only to heavenly Things, and passed by all Thoughts of Things Corporeal and Earthy, as Concerns of no Consequence. Rigalt. de Pulchrit. Christi.

† *Bynæus* de Morte Jesu Christi, lib. 1. cap. 1.

and despicable in all Considerations. The Original is υἱὸς ἀνθρώπου, the Word ἀνθρώπου is always us'd by the * *Greeks* as a Mark of Infamy, Contempt and Scorn, arising from the sad deplorable Figure the Person makes to whom it is applied; which gave occasion to *Pilate* (after he had crown'd our Saviour with Thorns, mocked him with a purple Robe, and expos'd him in the most ridiculous and reproachful manner) to cry out to the *Jews*, ἴδε ὁ ἀνθρώπου, *see the Wretch*, as it might be justly render'd. He was found *in fashion*, says † *St. Paul*, ὡς ἀνθρώπου, as a Man, as the meanest of Men in his outward Appearance. *You shall see*, says ‡ *Christ* himself, υἱὸν τοῦ ἀνθρώπου the Son of Man sitting on the right hand of Power and coming in the Clouds of Heaven; that is, “ this poor contemptible Man, whom ye now reproach and abuse on the account of the Meanness of his Form and Aspect, and for his forlorn

M

“ and

* Significationis diversitas apud Græcos reperitur inter ἀνθρώπον *Hominem* & ἄνδρα *Virum*. Nomen ἀνθρώπος enim de Homini-
minibus admodum vilibus & contemptis, ut de publico Mi-
nistro Judicum Capitalium, quem Græci δῆμοι, Latini *Carnificem* vocant. — *Bynæus* de Morte Christi, lib. 1. cap. 1.

† *Philip.* 2. 7, 8, 9, &c.

‡ *Matth.* 26. 64.

“ and wretched Condition, ye shall here-
 “ after see in his Glorious and Celestial
 “ Body coming in Triumph, to pass Judg-
 “ ment upon his Judges themselves.” The
 same * Author remarks justly, that *Christ* ne-
 ver made use of this Title *after* his Resur-
 rection, after a Change had passed upon his
 Body, which render'd it more *Beautiful* and
Glorious. *He refrained, says he, from this*
Appellation (which was expressive of his
ordinary Form and Fortune) when he was
about to ascend into Heaven and to enter
into his Glory.

OUR next Search must be into the more
 immediate Ages of Christianity ; for it can
 scarce be doubted, but some of the Fathers,
 who had that regard for their Re-
 deemer, as to suffer Death for his Religion,
 made some Inquiry into the Form and
 Shape of his divine Person. They must at
 least have had the common Curiosity of
 Mankind, who never read or hear of any
 extra-

* Observatione dignissimum est quod Jesus, ea Appellatione
 postquam rediit in Vitam ex Morte suâ acerbâ dirissimâque
 usus sit nunquam.——cum jam Gloriam suam intraturus
 esset eâ Appellatione abstinuit, quæ humilis suæ Conditionis
 & Formæ fuerat Indicium. *Bynæus* de Morte Christi, lib. 1.
 cap. 1.

extraordinary Man, who has brought about any notable Change or Revolution in the World, but are impatient to know something of his Face, his Complexion, his Height, and other Circumstances of his Shape; for which reason, those who undertake to record the Actions of great Men, are as particular as possibly they can in the Description of their Persons.

THE Writers of the first Century are silent and give no light into this Inquiry; but * *Irenæus*, who flourished in the Second, asserts positively, that our Saviour was no way beautiful, that *Christ* as Man was unhandsome, and exposed to the common Accidents of human Life, that he rode upon an Ass and drank Vinegar; but as God, he was Wonderful, most Lovely and Powerful.

† *Clemens* of *Alexandria*, a Writer in the third Century, takes frequent occasions to speak of our Saviour's Body; he says, that the Prophet *Isaiab* evidently foretold, that the *Messiah* should appear in the Flesh

M 2

with-

* *Iren.* lib. 3. cap. 19.

† *Clem. Alexand.* *Pædagog.* lib. 3. cap. 1.

without any Distinction of Beauty upon his Person. " We have seen him, says that
 " Prophet, and he has no Form nor Comeliness for which we should desire him.
 " His Shape and Appearance were despicable, his Aspect was the least graceful of
 " all the Children of Men. But if Beauty
 " were a real Happiness, who deserv'd it
 " more, or had a better right to it ? He had
 " not the least Beauty in the Flesh, which
 " appears to the outward Eyes, but he was
 " all beautiful within, he fully possess'd all
 " the Graces and Accomplishments of the
 " Mind. The Beauty of the Soul consists
 " in universal Beneficence to all Mankind,
 " and that of the Body in being immortal."
 * He says, in another place, that *according to the Opinion of a certain Philosopher, wise Men were always beautiful, and the same may be said of just Persons, tho' they were not handsome in their Bodies, because their Manners and Behaviour were holy and good* ; and to support this Observation, he cites the Prophecy of *Isaiah*, which asserts, that the Body of our Saviour should be *without Form or Comeliness*. He observes

* *Clem. Alexand. lib. 1. Stromat.*

serves further in another * Book, that
 “ the Head of the Church appeared in the
 “ Flesh without the Ornament of Personal
 “ Beauty, to inform us, that we ought ra-
 “ ther to raise our Hearts to invisible Ob-
 “ jects and disengaged from Matter. And
 † again, “ It was not without reason, that
 “ our Lord chose to appear in a Form mean
 “ and contemptible, and not pleasing to the
 “ Eyes, lest Men by being too much en-
 “ gaged by outward Charms, should lose
 “ that relish and esteem which justly belong
 “ to things Spiritual and Divine.”

Origen was the Disciple of *Clemens*, and conform'd with the Sentiments of his Master. ‡ *Celsus*, the great Enemy of Christianity, objected, that *Jesus Christ* was of a *small Stature*, ill-shaped, and of a low obscure Birth ; from whence he concluded that he could not be God : for, says he,
 “ since the divine Spirit resided in his Body,
 “ he ought to have been more excellent than
 “ other Men, in Stature, in Beauty, in Voice,
 “ in Majesty and Eloquence ; for it is incre-
 “ dible,

* *Clem. Alexand. lib. 3. Stromat.*

† *Idem, lib. 6. Stromat.*

‡ *Origen contra Cels. lib. 6.*

“ dible, that a Person that has more of
 “ Divinity in him, should not be more
 “ illustrious than common Men : but *Je-*
 “ *sus* was no way preferable to any one
 “ else; he was, as the *Christians* confess,
 “ little, unshapely and contemptible. ’’ *Ori-*
gen answers this Objection, by replying,
 that *it was allowed that the Body of Christ*
was not beautiful, but not that he was of
a mean obscure and despicable Descent ;
nor that he was of low Stature, as Celsus
would have it ; for the Prophet Isaiah
foretold, that the Messiah in the human
Nature should neither be distinguish'd by
the Beauty of his Face, nor by any extra-
ordinary Qualities in his Body. This was
 the Opinion of the Church in the Begin-
 ning of the third Century.

Porphyry, (says * *Rigaltius*) *Celsus*, *Ju-*
lian, and other obstinate Enemies to Chri-
 stianity,

* Deridebant olim *Porphyrius*, *Celsus*, *Julianus* & alii *Chri-*
stianos, quod Supplicio Crucis punitum adorarent : Nihilomi-
 nus, Temporis illius Christianitas, pendentem in Cruce Do-
 minum meritò coluit, & nos hodie colimus. Objectabant
 illi profanæ Mentis Homines, quod *Christum* Hominem pu-
 fillum ac deformem colerent & haberent pro Deo, nihilominus
 Majores illi nostri Viri bene *Christiani* talem sibi *Christum*
 adserébant & vindicabant Deum qui deformibus Corporis
 sui Lineamentis & Cruce suâ res humano generi beneficen-
 tissimas præstitisset. *Rigalt. de Pulchritud. Jesu Christi*, Lectori.

flianity, objected to the Fathers, that they worshipp'd Christ as God, who was a Person diminutive and deformed: But notwithstanding this, our pious Ancestors, Men truly Christian, did confess such a Christ and believ'd him to be God, who with those deformed Lineaments of his Body, perform'd the most beneficent Actions for Mankind.

IN the same Age lived *Tertullian*, a strong Apologist for the Service of Christianity, who is very express against the Beauty and Gracefulness of our Lord's Person. He asserts in many Places, that he was so far from being handsome, or even tolerable to look upon, that he appear'd * contemptible in the Eyes of Men; that he had not what we call an † *honest Face*, but was as it were a ‡ Scandal to himself. He adds, that if the Prophets had said nothing of the Meanness and Uncomeliness of our Lord's Person, the Pains that he suffer'd, and the Indignities he was expos'd to, would abundantly prove it. " He condescended to
" be conceived in his Mother's Womb, he
" waited

* Vultu & Aspectu inglorius. *Tertul. de Idolat.*

† Ne Aspectu quidem honestus. *Tertul. adv. Judæos.*

‡ Contumeliosus insuper sibi est. *Tertul. de Patientiâ.*

“ waited humbly for the Moment of his
 “ Birth, he advanced in Age and increased
 “ in Stature like other Men ; when he was
 “ grown up, he did not hasten to shew him-
 “ self, but in some sort misused himself by
 “ the Meanness of his Outside. * Would
 “ any one have dared to scratch and tear
 “ his Body, and to spit upon his Face, if
 “ his Aspect did not deserve it ? He hun-
 “ ger’d under the Temptation of the Devil,
 “ thirsted with the Woman of *Samaria*,
 “ wept over *Lazarus*, trembled at the Ap-
 “ proach of Death, and at last poured out
 “ his Blood ; how could he have suffer’d so,
 “ and been so despised, if any thing in his
 “ Appearance had shone or sparkled with
 “ celestial Brightness ? ”

ST.

* Carnis terrenæ non mira Conditiō: Unde huic Doctrinæ
 & Signa ista, etiam Despicientium Formam ejus erat Vox.
 Adeo nec humanæ Honestatis Corpus fuit, nedum Cœlestis
 Claritatis. Tacentibus apud nos quoque Prophetis de ignobili
 Aspectu ejus ipsæ Passiones, ipsæque Contumeliæ loquuntur ;
 Passiones quidem humanam Carnem, Contumeliæ vero in-
 honestam. An ausus esset aliquis ungue summo perstringere
 Corpus novum, Sputaminibus contaminare Faciem nisi me-
 rentem ? Esuriit sub Diabolo, sitiit sub Samaritide, lacryma-
 tus esset super Lazarum, trepidavit ad Mortem, Sanguinem
 fudit postremò, quomodo contemni & pati posset si quid in
 illâ Carne de cœlesti Generositate radiasset ? *Tertul. de*
Carne.

* ST. *Augustin* confessed, that *Jesus Christ* had a real Beauty, but this did not appear in his Body. As a Man, *he had neither Form nor Comeliness*, but as God he was exceeding lovely. “ The Spouse was
 “ not beautiful in his Flesh, but in his Virtue:
 “ If the *Jews*, his Persecutors, could have
 “ discover’d his Beauty, they would not
 “ have rush’d upon him †, and beaten him
 “ with Scourges, and crown’d him with
 “ Thorns. His wonderful Beauty would have
 “ disarmed those Tortures; and even have
 “ obtained his Discharge without a Word’s
 “ speaking. It is the Deformity of Christ
 “ that makes you beautiful; if he had not
 “ pleased to appear unhandsome, you could
 “ not have recover’d the Beauty you had
 “ lost. He was nailed upon the Cross with
 “ the most forbidding Appearance, but the
 “ Meanness of his Aspect contributes to
 “ our Beauty. Let us therefore imitate
 N “ him

* Ut Homo non habebat Speciem neque Decorem, sed speciosus Formâ ex eo quod est præ Filiis Hominum. *August.* in *Psal.* xlv.

Et ipse Sponsus non Carne, sed Virtute formosus. Idem in *Psal.* cxviii.

† Nisi fœdum putarent, non insilirent, non Flagellis cæderent, non Spinis coronarent. Mirabilis Forma exarmasset Tor-
 tores, atque etiam sine Voce Remissionem impetrasset, &c. *August.* in *Psal.* cxxvii.

“ him, and embrace our Redeemer, un-
 “ graceful in this Life, let us love his Cross
 “ and glory in his Sufferings.”

THE same * Father attempts to reconcile the two Prophets *Isaiab* and the *Psalmist*; of whom, the first asserts, that *Christ* had neither *Beauty nor Comeliness*; the other, that *he was fairer than the Children of Men*; insinuating, that the *Psalmist* speaks of his Divinity and Equality with the Father, *being in the Form of God, he thought it not Robbery to be equal with God*. But that *Isaiab* represents him to us as a Man, in which State he abased himself so low, as *to take upon him the Form of a Servant, and was made in the Likeness of Men*. So, says he, these two Passages are reconciled.

What

* *Serm. 95.*

Habes ecce Prophetas duos, unum eundemque tibi prædicant Christum, sed ille deformem, iste formosum, ambo Vires uno Spiritu pleni. Plectro suo *David* eximia personat Opera, quæ Sermonem suo Dominus per Filium suum apud Homines agens in Corpore patrare decreverat. Humanam Corporis illius Dominici Figuram *Esaias* narrat humilem abjectamque ad Injurias & Opprobria genitam. Filium Hominis obsequentem Patris pingit *Esaias*. Patris in Filio Sermones prænunciat *David*. Itaque Mystica sunt hæc *Davidis* Oracula, & per varias translationes Allegorica. Quæ verò describit *Esaias* historica sunt, & est Vaticinii Fides ad Literam præmenda. *Rigalt. de Pulchritud. Dom. Christi.*

What more beautiful than Christ as God ;
 What less so, than Christ crucified ? *Quid*
est speciosius Deo ? Quid deformius Cru-
cifixo ?

THE Testimonies of St. *Jerom* and St. *Chrysostome* have been produced in Evidence of our Lord's Beauty, but these Fathers are not uniform in their Opinion in all their Writings. The first of these, in the very same place where he admires the Brightness that shone upon the Face of Christ, and praises the Effects of it, in what he did to the Merchants that prophaned his Father's House, confesses, that *Christ* was so vile and contemptible in the Eyes of Men, that a few days after he was taken and crucified by his Enemies ; which makes him say, that the * Action of driving out the Merchants, was one of the greatest Miracles that our Saviour ever did. And † *Chrysostome*, who spoke so advantageously of our Lord's Person, allows in another place, that *Christ* was so little respected, and

N 2

his

* Mihi inter omnia Signa quæ fecit, hoc videtur mirabilius, quod unus Homo & illo tempore contemptibilis, & in tantum vilis ut postea crucifigeretur, &c. *Hieron. in Matt. xxi.*

† *Chrysost. Homil. 12. in Joh. 1.*

his Aspect commanded so small regard, that Women of an infamous way of Life, Publicans and the vilest sort of People, followed and convers'd with him with the greatest Freedom and Liberty.

* *Michael Medina*, who assisted at the Council of *Trent*, speaks with great Moderation upon this Subject. He says, that *Jesus Christ* assumed a Person and a Complexion the most proper for a wise and learned Man : He adds, that we must by no means come into the vain Imagination of those who say, without any Proof, that our Saviour was the most beautiful of the Sons of Men ; from whence they conclude, that he was of the most happy Constitution in the World, for this Opinion is founded upon certain Passages of Scripture, which ought to be understood in an *Allegorical* Sense, and

* *Mich. Med. lib. 2. de rectâ in Deum Fide, cap. 7.*
Ergo ut quæ diximus in Epilogum redigamus. Non quicquam valet quod quidam sine Auctoritate comminiscuntur, eundem inter omnes Mortales speciocissimum fuisse, unde & optimi Temperamenti fuisse concludunt : Primò enim id non aliunde colligunt quàm ex quorundam Sanctæ Scripturæ locorum mystico Sensu in quibus ob Speciem commendatur ; verùm Pulchritudo illa (etiamsi de Christo Scripturâ ibi loquatur) vel ad Divinitatem spectat, vel ad Virtutum Speciem & Formam, quibus cunctos faciliè superavit.

and which should be explained *of the Beauty of his Soul and of his Godhead.*

* *Cappellus*, a learned Protestant, writes with the same Temper. “ *Christ*, says he, “ in the Days of his Flesh, did not appear to “ the Eyes of Men in an elegant Dress, with “ any splendid or magnificent Ornament “ about him. He made no August Appearance, or had any thing of a Venerable and “ Majestick Gravity in his Countenance. “ He shew’d no Stateliness in his Gait, nothing haughty or imperious in the Air of “ his Body, as we observe in Kings, Monarchs, Princes and Nobles. But he was “ very plain and unaffected, tho’ not flowenly. His Face was not deformed and “ ugly, but neither very handsome, his “ Countenance dejected; his Gait far from “ being

* *Christus* in Diebus Carnis suæ fuit in Oculis Hominum non eleganti Cultu, neque splendido neque magnifico Ornatu, non augusta quadam Specie, neque venerandâ & gravi Oris Majestate, non incessu superbo, non Corporis Habitu pompatico & fastuoso, quales solent esse Reges, Monarchæ, Magnates & Proceres; sed fuit simplici valde & inaffectedato Cultu etsi non sordido, Facie non quidem deformi & turpi, sed neque valdè formosâ; Vultu demisso, incessu minimò ad Números composito, sed simplici, humili denique & despectâ planè Specie, atque ejusmodi Corporis Habitu, in quo nil nisi vulgare & plebeium Oculis spectantium conspiciendum se præberet. *Cappell.* ad *Isai.* lii. v. 13.

“ being regular and according to Time, but
 “ without Art. In short, his whole Form
 “ was perfectly mean and of no regard ;
 “ and the Turn of his Body could offer no-
 “ thing to the Eyes of those who look’d
 “ upon him, but what was vulgar and of
 “ the meanest sort.”

THESE are the Authorities I have collected, to prove that *Christ* had not the Advantages of Beauty to recommend him. It appears, that the Christians of the first Ages (who had the best Opportunities of Inquiry) believ’d that the Person of our Saviour was rather ill-favour’d than graceful and inviting ; and this Opinion seems to receive further Confirmation from the following Observations.

FROM the twelfth to the twenty-ninth Year, (says * *Lightfoot*) the Life of *Christ* is pass’d over by the Evangelists ; those Years in which we hear nothing of him he spent at *Nazareth*, at his Father’s Trade : and this did more especially cloud him from the Eyes of the *Jews* ; they would not own him for the
Christ,

* *His Works Fol. Vol. 1. Harmony of the New Testament.*

Christ, on the account of the Meanness of his Appearance and Education, for they looked for the *Messiah* in a pompous Garb. After the Death of *Joseph*, he was no more called * the *Carpenter's Son*, but the *Carpenter*; and submitted, as one of the Ancients tells us, to make Ploughs and Yokes for Oxen, to cut down Trees, and to build Houses. And this the Sacred History does not only intimate, but it is generally asserted by the Writers of the Church: A Thing so notorious, that the Heathens used to object it as a Reproach to Christianity. Thence that smart and acute Repartee, which a † Christian School-master made to *Labienus*, the famous Orator at *Antioch*, when upon *Julian's* Expedition into *Persia* (where he was killed) he asked in Scorn, what *the Carpenter's Son* was now doing? The Christian replied; with Salt enough, that the Great Artificer of the World, whom
he

* Compare Matt. xiii. 55. with Mark vi. 3. Hilary imagined that Joseph was a Smith or Farrier. *Jesus Fabri erat Filius Ferrum Igne vincentis.* Cardinal Hugo makes him a Goldsmith; but does not disapprove their Opinion, who say, he was a Mason. Theophilus of Antioch and St. Ambrose, are not against his being a Smith. since he work'd with Fire and Bellows. Hilar. in Matth. xiii. Hugo in Marc. vi. Amb. in Luc. Theophyl. in Matt. xiii. Justin Martyr Dial. cum Tryph.

† Theodoret. Hist. Eccl. l. 3. c. 18.

he scornfully called *The Carpenter's Son*, was making a Coffin for his Master *Julian*; the News of whose Death was brought soon after. Now a Person of this laborious Mechanical Employment, one would suppose, could make but a slender pretence to Beauty; for had he been naturally ever so handsome, yet the Hardships attending this Trade, make the Body stoop, and the Shoulders thick, they chop the Hands, spoil the Features of the Face, and taint the Complexion. Besides, our Saviour all this while seemed to have been exceeding poor, to have wanted even the common Necessaries of Life. This Distress and Poverty are Severities that will pervert and deface the finest Shape and the sweetest Countenance; *The Son of Man had not where to lay his Head*. To work hard all Day, and to have no Conveniency of a Lodging for Sleep and Repose at Night, to lie abroad in the open Air, and bear the Inclemencies of Heat and Cold, without Cover or Protection, are Miseries that the most calamitous seldom are exposed to, and render the Person of the Sufferer lean, languid and emaciated, disagreeable and unsightly to look upon.

To conclude the Testimonies on this side ; Had the Body of Christ been set off with those Charms and Accomplishments that some have applied to it, the Malice of the *Jews* would have been apt to have charg'd him with being loose and effeminate, with seducing *weak Women*, who always followed him from his first Preaching to his Crucifixion : He lodg'd at the House of *Martha* and *Mary*, he suffer'd a Woman to wash his Feet, and to wipe them with the Hairs of her Head, and another poured out a Box of precious Ointment upon his Head. It would have been a strong Pretence of accusing him of fomenting criminal Passions, and of alluring Women by his Beauty, had his Person been graceful, lovely and majestick, Advantages which never fail to attract Affection and Esteem. But the Case seems to have been far otherwise, for he was insulted and scorn'd by his * Relations ; *Mary Magdalen* took him for a Gardener, even after his Resurrection ; and the *Evangelists*, one would suppose, were so particular in describing the Circumstances

* *John* xx. 15.

cumstances of his *Transfiguration*, to shew that he had naturally nothing of that *shining Lustre* and Brightness in his Countenance, and that he appeared in a manner wholly *different* from what he used to be ;
 * *His Face shone as the Sun, and his Raiment was white as the Light.* In short, the *Christians* were frequently upbraided by the *Heathens* with the Mēanness of our Lord's Appearance, which they were so far from denying, that they gloried in it ; it was more admirable and divine they urged, that the *Messiah* being poor and contemptible in the Eyes of Men, without the Advantages that attend a high Birth, a graceful Person, and an universal Applause, should be able to succeed in introducing a new Religion, in spreading so heavenly a Doctrine, in making so prodigious a Change in the World, than if he had the Charms of Beauty, or the Ornaments of Riches, of Eloquence, or Learning, to recommend him. †

5 JA 59

* Matt. xvii. 2. Mark ix. 3.

† Tertul. advers. Marcion.

Mihi vindico Christum, mihi defendo Jesum, quodcunque illud Corpusculum sit, quoniam habitum, quoniam conspectum fuit, si inglorius, si ignobilis, si inhonorabilis, Mens eris Christus.

F I N I S.

